A MANUAL

OF THE

HINDUSTANI LANGUAGE,

AS SPOKEN

IN SOUTHERN INDIA,

FOR THE USE OF

OFFICERS STUDYING FOR THE LOWER STANDARD;

WITH A VOCABULARY OF USEFUL WORDS,

SOME EASY STORIES

AND

251 Sentences that have been given as Questions at L. S. Examinations,

BY

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PREFACE.

The compiler of this work has noticed in the course of his duty, that candidates frequently come to examination quite uninstructed in the simplest rules of grammar and syntax; they use inappropriate words, make their sentences far too long and involved, and their pronunciation is very bad. Several causes may be assigned for these shortcomings; munshis are difficult to get; for the number of candidates at a station being small in these days, there is not much encouragement for educated men to devote themselves to teaching candidates; and even when an educated man is obtainable, he often does not know *how to teach.*

The grammars are mostly old, and difficult to obtain, and are, also, too deep and intricate for a beginner, who, consequently, will not face the toil, requisite to master their contents.

The grammar in this book is written for the assistance of such beginners; it is not intended to be a comprehensive grammar, or to compete with the works of learned grammarians, it only sets forth the simple rules (to which there are many exceptions) and gives, in a small space,

the alphabet, rules for declension of nouns, conjugation of verbs, and for the formation of simple sentences. A vocabulary of useful words, and some sentences, such as have usually been given at examinations by the Lower Standard, are appended.

The idioms, etc., are such as are in use, amongst sepoys, in the Madras Presidency; and the book is primarily intended for the use of Officers of the Madras Army studying for the Lower Standard.

Most of the rules of grammar, here given, are to be found in "Forbes' Grammar" and are taken therefrom.

The compiler wishes to record the assistance he has received from his old friend Munshi Syed Ghulám Dastgír Sáhib, the "College Munshi."

MADRAS,
June, 1887.

CONTENTS.

	PAGE.
Preface	i
Introduction	1
Alphabet	4
Numerals	12
Declension of Nouns	14
Genders of Nouns	16
Adjectives	17
Pronouns	18
Verbs, conjugation of	20
Passive voice	28
Causal verbs	*ib.*
Compound verbs	29
Adverbs	30
Prepositions	31
Conjunctions	*ib.*
Derivatives	32
Syntax	34
Miscellaneous	47
Sentences	50
Easy Stories in English and Hindustani	75
Vocabulary	97

INTRODUCTION.

STUDENTS are advised to study, from the very beginning, with a munshi; in order to learn the proper pronunciation of letters and words. A bad style of pronunciation is easily contracted, and is most difficult to correct.

They should learn to *write*, a point in which Europeans, as a rule, are very deficient.

They should learn first, the Alphabet, next the names of common objects in every-day life, and the common verbs and adjectives in daily use, also the numerals and pronouns.

They should then, *at once*, begin to learn a little grammar, how to decline nouns, and conjugate verbs; and then they may begin to read the "Chár Darwesh" which is mostly written in a most simple style (learning the unknown words). They will find they will, very soon, be able to put words together, so as to form intelligible sentences, and they should, then, devote much time to conversing with a *Musalmán* (a Hindoo in Madras seldom pronounces well enough to afford useful practice, and in-

deed often does more harm than good). Progress will now be rapid and the student is advised to translate, daily, some of the sentences at the end of this book, and to commit to memory all the words that may occur in them.

He will find it good practice to translate into Hindustani, vivâ voce, simple things from a newspaper, etc., and he should instruct his munshi *never* to pass over errors of pronunciation or grammar.

When the student wishes to commence reading for the Higher Standard, he is advised to obtain and study a more comprehensive grammar, and to commence writing translations, learning by heart all the useful words and phrases, that may occur. A good munshi should correct these translations and shew the style required, which should be simple, and in short sentences ; for long sentences are apt to become involved. The student must recollect that a too literal translation will often fail to convey the idea of the original, in another language, and he should aim at being, at once, intelligible and faithful, without being too literal.

The use of the Dakhani "سو" is, to the compiler's mind inelegant, in writing, and can easily be avoided by using the relative "جو," or by

substituting a sentence commencing with the Persian "که.": Some munshis however, are very much addicted to the use of the Dakhani style, but the student must remember that it is never used out of the Deccan. He must also learn the use of the "case of the agent" or "instrumental case" so as to be able to understand and use it, when necessary.

Candidates for H. S. should continually practice the translation, vivâ voce, of proceedings of Courts Martial; there can be no better way of learning to converse fluently, and many candidates fail in this part of the Examination. They should also devote a good deal of time to reading native letters, such as have actually been written by sepoys and their friends and which can always be got from the "lines."

They should also learn the idioms, used in conversation, of which most munshis have a good store.

Lastly, they must bear in mind that no language can be learnt without study, and though Hindustani is an easy language, it forms no exception to this rule.

THE ALPHABET.

Name.		Detached form.	Combined Form.			English Sound.	English letter used in transliteration.	Remarks.
Hin.	English.		Final.	Medial.	Initial.			
الف	alif	ا	ـا	ـا	ا	as a in cart.	a, á, u, i	according to the vowel mark.
بي	bé	ب	ـب	ـبـ	بـ	b	b	
پي	pé	پ	ـپ	ـپـ	پـ	p	p	
تي	té	ت	ـت	ـتـ	تـ	th	t	somewhat softer than the English t more like th.
ٹي	ṭé	ٹ	ـٹ	ـٹـ	ٹـ	t	ṭ	a hard t.
ثي	s̤é	ث	ـث	ـثـ	ثـ	s	s̤	a hard s.
جيم	jím	ج	ـج	ـجـ	جـ	j	j	
چيم	chím	چ	ـچ	ـچـ	چـ	ch	ch	
حي	ḥai	ح	ـح	ـحـ	حـ	h	ḥ	a hard h.

خي	<u>khai</u>	خ	ـخ	ـخـ	خـ	<u>kh</u> or <u>hk</u>	<u>kh</u>	as ch in "loch," <u>hk</u> gives a better idea.
دال	dál	د	ـد	ـد	د	d	d	a soft d.
ڈال	ḍál	ڈ	ـڈ	ـڈ	ڈ	ḍ	ḍ	a hard d.
ذال	zál	ذ	ـذ	ـذ	ذ	z	z̤	
ري	ró	ر	ـر	ـر	ر	r	r	to be sounded distinctly.
ڑی	ṛé	ڑ	ـڑ	ـڑ	ڑ	ṛ	ṛ	harder—sometimes like ḍ ڈ.
زی	zé	ز	ـز	ـز	ز	z	z	
ژي	zhé	ژ	ـژ	ـژ	ژ	zh	zh	like z in "azure."
سين	sín	س	ـس	ـسـ	سـ	s	s	
شين	shín	ش	ـش	ـشـ	شـ	sh	sh	
صاد	ṣád	ص	ـص	ـصـ	صـ	ṣ	ṣ	like s.
ضاد	ẓád	ض	ـض	ـضـ	ضـ	ẓ	ẓ	between z and ḍ.

THE ALPHABET—(*continued*).

Name.		Detached form.	Combined Form.			English Sound.	English letter used in transliteration.	Remarks.
Hind.	English.		Final.	Medial.	Initial.			
طوی	t̤oé	ط	ط	ط	ط	t̤	t̤	like t.
ظوي	z̤oe	ظ	ظ	ظ	ظ	z̤	z̤	like z.
عين	’ain	ع	ـع	ـعـ	عـ	a etc.	a etc.	according to vowel mark, must be learnt by practice.
غين	gh̲ain	غ	ـغ	ـغـ	غـ	h̲g̲	g̲h̲	Only to be learnt by practice, h̲g̲.
فے	fé	ف	ـف	ـفـ	فـ	f	f	
قاف	ḳáf	ق	ـق	ـقـ	قـ	ḳ	ḳ	a very hard c, or k, from lower throat.
کاف	káf	ک	ـک	ـکـ	کـ	k	k	
گاف	gáf	گ	ـگ	ـگـ	گـ	g	g	g hard.
لام	lám	ل	ـل	ـلـ	لـ	l	l	

ميم	mím	م	م	مـ	ـمـ	m	m	
نون	nún	ن	ن	نـ	ـنـ	n	n	Preceded by a long vowel at the end of a word has a nasal sound—marked ṅ.
واو	wau	و	و	و	و	o, ú, au, w	o, ú, áu, w	At commencement of a word is a consonant 'w,' in other places depends on vowel mark.
هي	hé	ه	ـه	هـ ﻫ	ـهـ ﻬ	h	h	At the end of a word has usually no sound, must be pronounced in the middle of the word—is often an aspirate as h in what or which, as pronounced by the Irish and Scotch.
ي	yé	ی	ی ے	يـ	ـيـ	y, ai í é	y, ai, í, é.	Consonant at beginning of a word; sound depends on vowel marks.

It will be seen that the letters ا د ڈ ذ ر ڑ ز ژ and و are never joined to a following letter.

VOWEL MARKS

Are three in number, called zabar, زبر ـَـ, above

zér, زیر ـِـ, beneath

pésh, پیش ـُـ, in front

and when written with an *initial* 'alif' or ''ain' or with any consonant in a word give the resulting syllable, the sound of u in run, i in tin, and u in put as

اَن (written in English an) بدَن badan

اِن (,, ,, in) مِن min

اُن (,, ,, un) تُن tun

In practice if no vowel mark is given, zabar is understood. The letter ي, yé, receives the following sounds from the vowel marks :

یَ is sounded as i in file written ai,

يِ ,, ee in feel ,, í,

ي without mark as ai in fail ,, é,

و, (wau) is affected as follows—

و alone is sounded as o in roll, written o,

وَ is sounded as o in fowl ,, aú,

وُ ,, oo in fool ,, ú,

In Madras the munshis use ^ instead of ـَ over the letters و and ی, and ـٚ is placed over them to signify the unmarked letter—the latter symbol is also placed over a ں to show it has the nasal sound.

The sign ~, mad, placed over an 'alif' gives it its proper sound of a in mark (آ).

OTHER MARKS.

ْ, jazm, or amputation, over a consonant signifies that no vowel follows as ابرْک, abrak, *talc.*

ّ, tashdíd, or doubling, doubles the consonant it is placed over as مدّت muddat—*a length of time.*

ء, hamzá, corresponds somewhat to our hyphen, and is placed between two syllables of a word, when the one ends and the next begins with a vowel.

The above system of transliteration is that generally used, and is given in a shorter form below :

(َ)	a	is pronounced	as u in gun.
آ	á	,,	as a in hard.
ه	e	,,	as e in men.
ی	é	,,	as a in name.
(ِ)	i	,,	as i in lick.
یِ	í	,,	as ee in meek.
و	o	,,	as o in home.
اُ	u	,,	as u in butcher.
وُ	ú	,,	as oo in moon.
ی	ai	,,	as i in file.
وَ	au	,,	as ow in fowl.

Note.—The final ه (h) is usually pronounced by Indians as "ah" and is so transliterated throughout this book—the word کہ, ke is an exception, and the ه has here its proper Persian sound of e in men.

The student should learn the alphabet and the various signs and sounds by heart.

It will be seen that some of the letters are dotted, giving them a hard sound, very difficult for an Englishman's ear to distinguish, though most of the undotted letters are pronounced somewhat more softly than we sound them.

There are three t's... ت, t ٹ, ṭ ط, t̤

,, ,, ṣ's... س, s ث, s̤ ص, ṣ

,, four z's... ز, z ذ, ẕ ض, ẓ ظ z̤

The letters خ kh, ع 'ain, غ gh ain, and ق ḳáf, present peculiar difficulties to English people and must be practiced with the munshi, as well as the nasal ṇ ں at the end of a word.

The more advanced student will often know from what language a word is taken by its spelling.

NUMERALS.

Value.	Hind.	Name.	English.	Value.	Hind.	Name.	English.	Value.	Hind.	Name.	English.
1	۱	ایک	yek	11	۱۱	اِگیارہ or گیارہ	igárah	21	۲۱	ایکیس	ekkís
2	۲	دو	do	12	۱۲	بارہ	bárah	22	۲۲	بائیس	bá-is
3	۳	تین	tiń	13	۱۳	تیرِہ	térah	23	۲۳	تیویس	téwís
4	۴	چار	chár	14	۱۴	چودہ	cháudah	24	۲۴	چوبیس	cháubís
5	۵	پانچ	pánch	15	۱۵	پندرہ	pandrah	25	۲۵	پچیس	pachís
6	۶	چھہ	chhe	16	۱۶	سولہ	solah	26	۲۶	چھبیس	chhebís
7	۷	سات	sát	17	۱۷	سترہ	satrah	27	۲۷	ستائیس	satá-ís
8	۸	آٹھ	áṭh	18	۱۸	اٹھارہ	aṭhárah	28	۲۸	اٹھائیس	aṭhá-ís
9	۹	نو	náu	19	۱۹	اُنیس	únís	29	۲۹	اُنتیس	úntís
10	۱۰	دس	das	20	۲۰	بیس	biś	30	۳۰	تیس	tís

40	۴۰	چالیس	chális	80	۸۰	اسّي	assi
50	۵۰	پچاس	pachás	90	۹۰	نوّد	nauwad
60	۶۰	ساٹھ	sáṭh	100	۱۰۰	سو	sau
70	۷۰	ستّر	sattar	1,000	۱۰۰۰	ہزار	hazár

It will be sufficient for the beginner to learn the above numbers by heart, for although there is a separate word for each number up to 100, he can make himself understood above 20 by using پر par, above — as 31 = تیس پر ایک tís par yek, 45 = چالیس پر پانچ chálís par pánch, etc., etc.

It will be observed the numerals are written from left to right, as in English.

The following fractional numbers must also be learnt :—

$\frac{1}{4}$	پاؤ	páo.	$1\frac{1}{2}$	ڈیڑھ	deṛh.
$\frac{1}{3}$	تہاي	tihái.	$2\frac{1}{2}$	اڑاي	aṛháe.
$\frac{1}{2}$	آدہا	ádhá.	$\frac{1}{2}$ more	ساڑھي	sárhe.†
*$\frac{3}{4}$	پونا	páuná.	$10\frac{1}{2}$	ساڑھي دس	sárhe das.
$1\frac{1}{4}$	سوا	sawá.			

* Páuná means a quarter *less*, as $1\frac{3}{4}$ پونے دو pauné do = quarter less two :— سوا sáwá = $\frac{1}{4}$ more.

† Not to be confused with سارا sárá, a whole.

The ordinals are as follows:—

1st	پهلا	pahila.	5th	پانچوان	pánchwáṅ.
2nd	دوسرا	dúsará.	6th	چهتّوان	chatwáṅ.
3rd	تیسرا	tísará.	9th	نوّان	nauwáṅ.
4th	چوتها	chauthá.			

All the remainder are formed by adding وان wáṅ, to the cardinal numbers; وان is inflected to وین in the oblique cases and وین in the feminine.

DECLENSION OF NOUNS.

Nouns are declined by affixing the following post-positions to the inflected form of the noun.

Gen. mas کا ká, fem. کي kí,—or if following word is plural کي, *of*

Dat. — کو ku *to*

Acc. — کو —

Ablative سي sé *from* or *with*

Locative مين meṅ *in* پر par *on*

Agent — ني né *by*

Nouns ending in ا, ه, inflect the termination to ی in the oblique cases, singular.

Nouns ending in یا yá of Persian and Arabic origin are not inflected in the oblique cases.

Nouns ending in consonants and in ي form the plural by adding آن to masculine and ین to feminine nouns.

Nouns ending in ا and ه form the plural by changing the termination to ی

In the oblique cases plural, these terminations become ون

The vocative is formed by prefixing آي ái to the inflected form of singular or plural; in the plural however, the final ن is omitted: يا and ا may also be used to form vocative.

EXAMPLES.

گھوڑا ghoṛa, *a horse.*

	Singular.		*Plural.*	
N.	*a horse*	گھوڑا ghoṛa	*horses*	گھوڑے ghoṛé
G.	*of a horse*	گھوڑے کا-کي-کے ghoré ká	*of horses*	گھوڑون کا-کي-کے ghoṛon ká
D.	*to* ,,	گھوڑے کو ghoṛé ku	*to* ,,	گھوڑون کو etc.
Acc.	*horse*	گھوڑے کو or گھوڑا ghoṛá	*horses*	گھوڑون کو or گھوڑے
Voc.	*oh horse*	آي گھوڑے ái ghoṛé	*oh horses*	اى گھوڑو
Ab.	*from a horse*	گھوڑے سے ghoṛe sé	*from horses*	گھوڑون سے

مرد mard, *a man.*

N.	مرد mard	مردان (or مرد) mardán
G.	مرد کا-کي-کے mard ká	مردون کا-کي-کے mardon ká
D.	مرد کو mard ku	مردون کو
Acc.	مرد کو or مرد mard ku	مردون کو or مردان (or مرد)

Voc.	آی مرد	áí mard	آی مردو
Ab.	مرد سے	mard sé	مردون سے
Agent (by a man)	مرد نے	mard né	مردون نے

NOTE.—In Hindustan the nominative plural of nouns ending in a consonant is the same as the nominative singular.

GENDERS OF NOUNS.

There are only two genders.

As a rule, all nouns referring to males are masculine, and those referring to females are feminine.

Nouns ending in ي, ت, and ش are usually feminine, and in any other letter, masculine.

Nouns ending in ي often form the feminine in ن as دهوبي dhobi, *a washerman* = دهوبن dhobin. Nouns ending in a consonant form the feminine by adding ني ní or آني áuí—as شير shír, lion شيرني—مهتر mihtar, *sweeper* —مهتراني mihtaráni.

Names of animate beings ending in ا form the feminine in ي (sometimes اي) as گهوڑا ghorá, *a horse*, گهوڑي ghoṛí, *a mare.* Diminutives are similarly formed as, گولا golá, *a cannon ball*, گولي golí, *a bullet.*

ADJECTIVES.

Adjectives terminating in a consonant and most of those ending in ه are indeclinable, except when used as substantives.

Those ending in ا are inflected to ے before the oblique cases singular and plural of the masculine noun qualified, and to ی before *all* cases in the feminine.

There are no regular degrees of comparison, the Persian forms تر tar, more, and ترین tarín most, are sometimes used as خوب k͟húb, *good*—خوب تر k͟húbtar, *better* ; خوبترین k͟húbtarín, *best* ; but the usual form, is to make use of the post-position سے sé, *from* or *than*, یهه گهراس گهر سے بلند هے yih ghar us ghar sé buland hai = *this house is high* (*er*) *than that*— یهه گهر سب گهرون سے بلند هے yih ghar sab gharon sé buland hai, *this house is high* (*est*) *from* (*of*) *all houses.*

Most adjectives can be converted into abstract nouns, by affixing ی as, خوب khúb, *good* = خوبی k͟húbi, *goodness* and vice versâ when the substantive refers to place, tribe, etc., etc., as مدراس Madrás = مدراسی Madràsi, of or belonging to Madras.

PRO-

The following are the

Singular.							
Nom.			G.	D.	Acc.	Voc.	Ab.
مين	main	I	ميرا	مُجهكو، مجهے	مجهكو، مُجهے	...	مجهه سے
تو	tú	thou	تيرا	تُجهكو، تجهے	تجهكو، تجهے	تو	تجهه سے
وه	woh	he, that	اُسكا	اُسكو، اسے	اُسكو	...	اُس سے
يهه	yih	this	اِسكا	اِسكو، اِسے	اِسكو	...	اِس سے
كون	kon	who	كِسكا	كسكو	كسكو	...	كس سے
كوى	koé	some one	كسى كا	كسي كو	كسي كو	...	كسي سے
كچهه	kuch	something	كسو كا	كسو كو	كسو كو	...	كسو سے
كيا	kya	what	كاهي كا	كِاهي كو	كاهي كو	...	كاهي سے
جو	jo	he, who, that, which	جسكا	جسكو	جِسكو	...	جِس سے
آپ	áp	self	اپنا	آپكو	آپكو	...	آپ سے

NOUNS.

most Common Pronouns :

Plural.								Agent.	
Nom.			G.	D.	Acc.	Voc.	Ab.	S.	P.
ہم	ham	we	ھمارا	ھمکو	ھمکو	...	ہم سے	مین نے	ہم نے
تم	tum	you	تُمھارا	تمکو	تمکو	تم	تم سے	تونے	تم نے
وے	wó	{ they, those }	اُنکا	اُنکو	اُنکو	...	ان سے	اُس نے	اُن نے
یے	yé	these	اِنکا	اِنکو	اِنکو	...	اِن سے	اِس نے	اِن نے
کون	kon	who	کِنکا	کنکو	کِنکو	...	کِن سے	کِس نے	کِن نے
کوي	koe	some	...	...	...	...	...	......	
not used		...	...	...	...	...	...	......	
as singular		...	...	...	...	...	...	......	
جو	jo	{ they, who, those, which }	جِنکا	جنکو	جِنکو	...	جن سے	جِس نے	جِن نے
as singular		...	...	...	...	...	...	......	

The genitives of all pronouns are used adjectively as possessives and the termination follows the rule for adjectives ending in ا: áp آپ is also commonly used as a substitute for the second person, in a respectful sense, "*Sir,*" "*your Honor,*" the genitive is then آپ áp ká.

VERBS.

Verbs are usually said to form their tenses from the infinitive, it will be more convenient to shew how to form them from the root, which is found by dropping the نا ná of the infinitive.

The following example will shew the method of conjugating all verbs :

Infinitive	to beat	márná	مارنا
Imperative and root		már	مار
Present Part.	beating	mártá	مارتا
	add تا to root.		
Past ...	beat	márá	مارا
	add ا to root.		
Aorist ...	I may beat márún ماروں add وں, etc., to root.		see example.
Future ...	I shall beat márúngá مارونگا add گا to aorist.		see example.

AORIST. I may beat.

Singular.

I may beat	maiṅ márúṅ	میں ماروں
You „	tu máré	تو مارے
He „	woh máré	وہ مارے

Plural.

We may beat	ham maréṅ	ہم ماریں
Ye „	tum máro	تم مارو
They „	wé máréṅ	وے ماریں

FUTURE. I shall beat.

Singular.

I shall beat	maiṅ márúngá	میں مارونگا
You „	tu márégá	توماریگا
He „	wo márégá	وہ ماریگا

Plural.

We shall beat	ham máréngé	ہم مارینگے
Ye „	tum márogé	تم مارو گے
They „	wé máréngé	وے مارینگے

IMPERATIVE. Beat.

Singular.			*Plural.*		
Beat thou	már	مار	Beat ye	máro	مارو

INDEFINITE OR CONDITIONAL OR HABITUAL.

I beat—if I beat—or had beaten—I used to beat, etc.

Singular.

If I beat	main márta	مین مارتا
If you ,,	tu ,,	تو ,,
If he beats	woh ,,	وه ,,

Plural.

If we beat	ham márté	ہم مارتے
If ye ,,	tum ,,	تم ,,
If they ,,	wé ,,	وے ,,

PAST TENSE. I beat.

Singular.

I beat	main márá	مین مارا
You ,,	tu ,,	تو ,,
He ,,	woh ,,	وه ,,

Plural.

We beat	ham maré	ہم مارے
Ye ,,	tum ,,	تم ,,
They ,,	wé ,,	وے ,,

NOTE.—When the nominative is feminine, the singular masculine termination ا becomes ی and the plural ي becomes ِين.—In Madras however the ن is seldom added to the plural—the termination ے being used for all persons plural, without distinction.

The remaining tenses are formed from the present and past-participles by adding the

following fragmentary tenses of an auxiliary verb, *to be*—as

PRESENT. I am.

Singular.

I am	maiṅ húṅ	میں ہوں
Thou art	tu hai	تو ہی
He is	woh hai	وہ ,,

Plural.

We are	ham haiṅ	ہم ہیں
Ye ,,	tum ho	تم ہو
They ,,	wé háiṅ	وے ہیں

PAST. I was.

Singular.

I was	maiṅ	thá	میں
Thou wast	tu	thá تھا	تو
He was	woh	thá	وہ

Plural.

We were	ham	thê	ہم
Ye ,,	tum	thê تھے	تم
They ,,	wé	thê	وے

The following are the tenses from the present-participle :

PRESENT TENSE. I am beating.

Singular.

I am beating	main mártá húṅ	مین مارتا ہون
Thou art ,,	tu mártá hai	تو مارتا ہي
He is ,,	woh mártá hai	وہ ,,

Plural.

We are beating	ham márté háiṅ	ہم ہین
Ye are ,,	tum márté ho	تم مارتے ہو
They are ,,	wê márté háiṅ	وے ہین

IMPERFECT. I was beating.

Singular.

I was beating	maiṅ mártá thá	مین
Thou wast beating	tu mártá thá	تو مارتا تھا
He has ,,	woh mártá thá	وہ

Plural.

We were beating	ham márté thé	ہم
Ye were ,,	tum márté thé	تم مارتے تھے
They were ,,	wé márté thé	وے

The following are from the past-participle, (for case of the agent, see below.)

PERFECT. I have beaten.

Singular.

I have beaten	maiṅ márá hún	مین مارا ہون
Thou hast ,,	tu márá hai	تو مارا ہي
He has ,,	woh márá hai	وہ ,,

Plural.

We have beaten	ham máré haiṅ	ہم مارے ہین
Ye have ,,	tum máré ho	تم مارے ہو
They have ,,	wé máré haiṅ	وے مارے ہین

PLUPERFECT. I had beaten.

Singular.

I had beaten	main márá thá	مین
You ,,	tu ,,	مارا تھا تو
He ,,	woh ,,	وہ

Plural.

We had beaten	ham máré thé	ہم
Ye ,,	tum ,,	مارے تھے تم
They ,,	wé ,,	وے

PAST-DUBIOUS. I shall have beaten.

مین مارا ہونگا, etc., etc.

Case of the Agent.

Every where out of the Madras Presidency the case of the agent is used with the past tenses of *active transitive* verbs, but not with neuter or intransitive—this case of the agent, formed by the postposition نے, is used with four tenses only, *viz.*, the past—perfect—pluperfect and past-dubious.

The nominative assumes this case, and the verb agrees with the object in gender and num-

ber, unless the object is in an inflected form, when the verb is used impersonally in the 3rd person masculine singular.

Past tense. I beat (it was beaten by me.)

Singular.

I beat	maiṅ né márá	مین نے مارا
You ,,	tu ,,	تو ,,
He ,,	us ,,	اُس ,,

Plural.

We beat	ham né márá	ہم
Ye ,,	tum ,,	تم نے مارا
They ,,	un ,,	اُن

Perfect. I have beaten (it has been beaten by me.)

Singular.

I have beaten		مین
You have ,,	نے مارا ہی	تو
He has ,,		اُس

Plural.

We have beaten		ہم
Ye have ,,	نے مارا ہی	تم
They have ,,		اُن

PLUPERFECT. I had beaten (it had been beaten by me.)

Singular.

I had beaten		میں
You had ,,	نے مارا تھا	تو
He had ,,		اس

Plural.

We had beaten		ہم
Ye had ,,	نے مارا تھا	تم
They had ,,		ان

PAST-DUBIOUS.—I shall have beaten (it will have been beaten by me.)

	میں		ہم
نے مارا ہوگا	تو	نے مارا ہوگا	تم
	اس		ان

The following parts of the verb are also much used :—

Past-part., having beaten = márkar (or már) مارکر

Verbal noun, the beating = márná مارنا
(or infin.)

Noun of agency, a beater = márné wálá مارنے والا
,, hárá مارنے ہارا

Adverbial participle, on beating = márté hí مارتے ہی

There is also a respectful form of imperative, which need not be noticed here; the student will learn it from practice. It may be observed that in addressing any one, it is proper to use the 2nd person plural, *i.e.*, تم tum, not تو tu.

PASSIVE VOICE.

The passive voice is formed by adding the verb جانا jáná (p.p. گیا) to the past-participle of a verb, as مارا جانا, márá jáná, *to be beaten*, this compound verb is then conjugated regularly as a neuter verb, the final ا of the past-participle being changed to ے in the plurals, as ہم مارے گئے تھے, *we were beaten*. The passive voice is not much used in Hindustani.

A good many verbs form their past-participles irregularly—as جانا = گیا - کرنا = کیا, etc., etc.

CAUSAL VERBS.

Verbs are converted into causal verbs by adding آنا áná to the root—as جلنا jalná, *to burn* root جل causal جلانا jaláná, *to kindle ;* this may be further extended by adding a و before the áná آنا—as جلوانا jalwáná, *to cause to kindle.*

(*b*). When the root is a monosyllable with a long vowel, the vowel is usually shortened in forming the causal, as, جاگنا jágná=جگانا jagáná.

(*c*). When there is a short vowel in the root, the causal is often formed by substituting a long vowel, as, پلنا palná = پالنا pálná, کھلنا khulná = کھولنا kholná.

(*d*). Some verbs add لانا láná to the root, changed as in (*b*), as, کھانا kháná = کھلانا khaláná.

(*e*). There are many irregular causals which can only be learnt by practice as, بکنا bikná, *to sell* N = بیچنا béchná, *to sell* A, ٹوٹنا tútná, *to break* N = توڑنا ṭoṛná, etc., etc.,—though some munshis deny that these are causals.

COMPOUND VERBS.

The verbs دینا ḍéná, ڈالنا ḍálná, جانا jáná, پڑنا paṛná, are frequently added to the roots of verbs as intensives—as رکھ دینا rakh déná; مارڈالنا már-ḍálná; کھاجانا khájáná; گرپڑنا girpuṛná, etc.—the root remains unaltered and the auxiliary is conjugated regularly, through all its tenses.

The verbs سکنا sakná, چُکنا chukná, added to roots express ability and termination as کرسکنا karsakná, *to be able to do.* کرچکنا karchukná, *to finish doing.*

The verbs جانا jána or رهنا rahná, added to the present-participle of another verb signify

continuance—as کرتا جانا kartájána, *to keep doing* بولتا رهنا bolta rahná, *to keep on speaking.*

The verb جاتا رهنا játá rahná, however has another idiomatic meaning, *i.e.*, *to die—or to be lost*, as property, etc., as وُه مرد جاتا رہا woh mard játá rahá = *that man died.* میرا مال سب جاتارہا mérá mál sab játá rahá, *all my property went.*

کرنا karná affixed to the past-participle signifies habit, as آیا جایا کرنا áiá jáiá karná, *to make a habit of coming and going.*

چاہنا cháhná, *to wish*, may be used with the past-participle or infinitive—as بولا چاہنا bolá cháhná or بولنا چاہنا bolná cháhná, *to wish to speak.*

کرنا karná, *to make or do*, may be used with almost any adjective, in its proper sense, as— خراب کرنا kharáb karná, *to make bad*, or *to do evil.* کالا کرنا kálá karná, *to make black.*

ADVERBS.

Most adjectives may be used adverbially, in the masculine singular nominative.

Some adverbs are rendered more emphatic by adding ہي، hi, as, اب، ab, *now* = ابہي، abhí, *just now.*

The pluperfect (or conjunctive) participle is frequently used as an adverb—as ہنسکر، hanskar, *having laughed = laughingly.*

Many adverbs are Arabic, formed by adding اً an, to an Arabic noun as, خصوصاً khusúsan, *particularly.*

PREPOSITIONS.

Prepositions, so called, (sometimes styled compound postpositions) are many of them merely nouns, and are used after, and occasionally before, the noun they govern, which must be in the genitive, with the sign کے، ké, unless the "preposition" is a feminine noun, when the sign will be کي، as مرد کے آگے mard ké ágé, (or آگے مرد کے) *in front of the man,* شہر کي طرف، shahar kí taraf, *towards the city.*

The Arabic and Persian prepositions از az, *from ;* با، bá, *with ;* بي، bé, *without,* etc., etc., are sometimes used with words from those languages.

CONJUNCTIONS.

These do not require much notice and are further referred to in syntax. The student frequently uses اگر agar, *if,* in the sense of

whether, this should be guarded against; کہ, ke, is correct.

COMPOUND OR DERIVATIVE WORDS.

These are very numerous, and can only be briefly noticed here.

Various nouns of agency are formed by adding والا, wálá, or ہارا, hárá to nouns (*not* to adjectives) and the inflected infinitive of verbs—or by adding the terminations بان bán—باز báz—بر bar—بردار bardár—بند band—دار dár—ي í—etc., etc., to their appropriate nouns—these terminations are, many of them, merely the roots of Persian words.

Nouns denoting an *instrument* are often formed from nouns and verbal roots by affixing a letter or syllable, as,

گھڑي gharí, *an hour* = گھڑيال ghariál, *a clock* (lit. hour bell.)

دست dast, a hand = دستہ dastah, *a handle*, etc., etc.

Nouns denoting place, are formed by the junction of two nouns, or by adding certain terminations, as,

اباد ábád, *a city.* حيدر *Haidar*—حيدراباد Haidará-bád.

ستان sitán, *a place.* قبر kabar, *a grave.* قبرستان kabaristán, *a graveyard.*

خانه khánah, *a place.* توپ top, *a gun* توپ خانه top-khánah, *an arsenal —battery, etc., etc.*

Abstract nouns are formed from adjectives, by adding some termination, as گي - تي - ي etc., as,

گرم garm, *warm*, = گرمي garmi, *heat.*

کم kam, *little* = کمتي kamtí, *deficiency.*

تازه táza, *fresh* = تازگي tázagí, *freshness*, etc., etc.,

پن pan—پنا paná—ن, n—ي, í—ہت hat—and with Arabic *nouns* ت, are common terminations forming the above.

Verbal nouns are of two classes, the one expressing the action, the other the abstract idea.

The action is generally expressed by the infinitive.

The abstract is often merely the root of a verb as بول, bol = speech—چاه cháh = desire.

Some few are formed by adding certain terminations to the root, as,

پي pí, root of píná, *to drink*= پئياس píás, *thirst*

جل jal...jalńa, *to burn* = جلن jalan, *burning.*

etc., etc.

There are many compound nouns and adjectives in common use in Hindustani, which are pure Persian or Arabic, which the student will become familiar with in time: it is obviously impossible to enter on an explanation of them here.

SYNTAX.

A sentence must consist of three (or more) parts expressed or understood, *viz.*, the nominative (agent or subject), the object or attribute, and a verb; which, in Hindustani, are placed in the order given.

When a verb expresses action and the sentence requires that the object should be expressed, the verb is said to be active or transitive, as, *the man made a table.*

When the verb includes the attribute, it is said to be neuter or intransitive—as, *the man sleeps*, etc.

(In composition, the object is *sometimes* put before the nominative, and *sometimes* after the

verb, for the sake of contrast or emphasis, as جاہل طلب کرتا ہے مال کو اور عاقل کمال کو, *the fool seeks for wealth, the wise man for excellence.*)

The arrangement of a sentence is the same, whether it be affirmative or interrogative—but the word کیا, kiá, is sometimes used either before or after the sentence, to denote interrogation.

Concord of Adjectives with Substantives.

This has been partly explained at p. 17. If an adjective qualify two or more nouns, of which one is masculine, it will be masculine; (this rule applies to verbs also), if, however, the nouns refer to inanimate things, the adjective generally agrees with that to which it stands nearest.

GENITIVE CASE.

It has been shewn (p. 20) that the genitive case, marked by the postpositions کا کی کے, is used as an adjective and is usually placed before the governing word; this position is sometimes reversed, particularly when Persian words are used.

Sometimes the sign of the genitive is omitted, as دریا کنارے - daryá kináré - for دریا کے کنارے پر

daryáké kináré par, *on the bank of the river (or sea)*—ایک سیر گوشت ek sír gosht, *a seer of meat,* etc., etc.

DATIVE CASE.

The postposition کو ku, means *to*, *for*, *on*, *at*, etc., when used as the sign of the dative—it is occasionally omitted, as; مین گھر جاتا ہون main ghar játá hún—*I am going home.* دن کو dinku means "*by day*," but should it be preceded by an adjective or pronoun capable of inflection, the کو is omitted, as اُس دن us din, *on that day*, کیس وقت kis wakt, *at what time?* etc.

ACCUSATIVE CASE.

It is difficult to lay down a rule to shew when the sign کو should be used with the accusative, and when it should be omitted—it appears to be used when it is desired to make the object very definite.

When the verb governs a dative as well as an accusative, the latter does not take کو—as مرد کو گھوڑا دیو, mard ku ghorá déo—*give the horse to the man.* When the dative is a pronoun, the difficulty is avoided by using the dative terminating in ے, as,

اُن روپیوْن کو مُجھے دیو un rupaiyon ku mujhé déo, *give those rupees to me.*

With the verb کہنا kahná, to tell or say, سے sé is sometimes used as the sign of the dative as اُس سے کہو—us sé kaho, *tell ḥim.*

ABLATIVE AND LOCATIVE CASE.

سے Sé = *from* or *with*, and is applied to the instrument, with which a thing is done, as مین نے اُسکو تلوار سے مارا maiṅ né usku talwár sé mára, *I struck him with a sword.*

It is not usually applied to the *agent.*

مین méṅ = *in* or *into*

پر par = *on*

The sign سے sé may be used after either of these as اسکو گہر مین سے لایا usku ghar méṅ sé layá, *he brought it out of* (lit. "*from in*") *the house.*

گہوڑے پر سے گِر پڑا ghoṛé par sé gir paṛá, *he fell off* (*from on*) *the horse.*

CASE OF THE AGENT.

As has been stated, this case is only used with transitive verbs, and with those tenses which are formed from the past-participle; the verb agrees with the object in gender and

number, unless the object has کو affixed, when the verb remains in the 3rd person, masculine singular, اس نے تین گھوڑے دیکھے us né tiñ ghoṛé dékhé, *he saw three horses.* ہم نے گھوڑوں کو دیکھا ham né ghoṛóñ ku dékhá, *we saw the horses.*

نے is never used before بولنا bolná, *to say* or لانا láná, *to bring*, though they seem to be transitive—but should be used before کہنا kahná, *to say.*

This case, in a general way, is not used in Madras.

PRONOUNS.

When the 1st and 2nd personal pronouns are accompanied by a qualifying word, the genitive must be مجھ mujh, تجھ tujh instead of merá and terá, as مجھ فقیر کا mujh faḳír ká, *of me wretched;* for "meré fakir ḳá" would mean "*of my wretched one.*" The same rule applies when سا sá, *like*, is used—as, تجھ سا دانا tujh sá dáná, *a wise man like you.*

In addressing any one, the 2nd person plural should be used—or آپ, áp, to an equal or superior.

In speaking of one'self, the first person singular, not ہم, ham.

In saying "*you and I will go,*" it will be proper to say ہم تم جاوینگے ham tum jáwéngé, putting oneself first, and in the plural, and the verb will agree with the first person mentioned.

The plural is used for the sake of respect when speaking of superiors.

In relating what another person has said, his exact words should be used—as, "*he said he would come to-morrow*" (وہ بولا) اس نے کہا کہ کل آونگا us né kahá ke kal áúngá, lit.—*he said that to-morrow I will come.*

It may here be well to caution the student against the use of the vulgarism کرکر karkar, so common amongst sepoys, who would say کل آونگا کر کر بولا kal aúngá karkar bolá—(lit. "*to-morrow I will come, having said, he said*")—karkar here being supposed to be a corruption of کہکر kahkar *having said*, or *saying*, a form of speech adapted from the Dravidian dialects, and to be carefully avoided, at all events, in writing—Some munshis say that کرکر is merely کہ put after, instead of before, the sentence it governs, but, in any case, it is a vulgarism.

Possessives آپ and آپنا

آپنا ápná, properly means *own*—as,

اپنے گھر کو گیا	مین main / وہ woh	ápné ghar ku gáyá.	*I went to my house.* / *He went to his house.*

(آپ ís used for the 2nd person in addressing a superior or an equal).

When used after a personal pronoun, it means self as—مین آپ گیا main áp gaiá, *I went myself.*

وہ آپ کیا woh áp kíá, *he did it himself.*

Woh *us ké* ghar ku gaiá, means "he went to *his* (i.e., *some one else's*) *house.*"

RELATIVE AND CORRELATIVE.

These are commonly expressed in Hindustani by the use of—

Rel.	Cor.
جو jo, *he who, that which, which*	سو so, *that.*
جہان jahán, *what place*	تہان tahán, *there.*
جب jab, *when*	تب tab, *then.*

etc., etc.

The first clause generally begins with the relative and the second with the correlative, as,

جو تم نے کہا ہے سو سب سچ ہی jo tum né kahá

hai so sab sách hai, *that which you have said that is all true.*

In Dakhani, *i.e.* in Madras, the relative is often omitted as, تم بولے سو سب سچ ہي tum bolé so sab sach hai, (what) *you said, that is all true*, but the use of سو in this way, is carried to an extent that destroys all elegance of expression, and its use is better avoided.

The conjunction كه ke is often used with the relative, when the correlative is not required, as, جو كام كه تم نے كيا ہي خوب كيا ہي jo kám ké tum né kíá hai, khúb kíá hai, *that work which you have done, you have done well.*

Even here the جو may be omitted and the meaning will be the same.

This conjunction كه is often elegantly used in the Persian style, so as to avoid using the relative, etc., altogether—as

گهر ديكها كه اُس مين دو دروازے تهے ghar dékhá ke us méṅ do darwázé thé, *I saw a house in which* (lit. that in it) *were two doors*, instead of جس مين jis méṅ.

CONCORD OF VERB WITH NOMINATIVE.

As a general rule the verb agrees with the nominative in gender, number and person—exceptions,

(*a*) to mark respect, a singular nominative may take a plural verb.

(*b*) If the nominative consist of different irrational objects, they *may* have a singular verb.

(*c*) If the nominative be of various genders, the verb is masculine *or* agrees with that nearest it.

(*d*) If the verb be transitive, in the past tenses, it follows the rule for the case of the agent, p. 37.

GOVERNMENT OF VERBS.

See page 36—(Dat. and Acc.)

The form چاہئے cháhiyé, *it is fit*, from چاہنا *to wish*, governs the dative ہم کو جانا چاہئے ham ku jáná chahíyé, *we must go*—the verb *may* also be in the past-participle, as ہم جایا چاہئے ham jáyá cháhíyé or with کہ and the aorist, as چاہئے کہ ہم جاویں cháhíyé ke ham jáwén, *it is fit* (or *necessary*) *that we go*.

TENSES OF THE ROOT.

The aorist should, as a rule, be used after the conjunctions جب تک - اگرچه - اگر - تاکه - که etc., as, مین چاہا که جاون main cháhá ke jáún, *I wished to go.*

وہ آیا تاکه یہه کام کرے woh áyá táke yih kám karé, *he came to do this.*

اگر وہ آوے agar woh áwé, *if he come.*

جب تک وہ آوے jáb tak woh áwé, *until he come.*

The future is occasionally used instead of the aorist after some of the above.

When the imperative is used negatively, it requires مت mat (or sometimes نه nah) as, مت کرو mat karo, *do not do.*

TENSES OF THE PRESENT-PARTICIPLE.

The indefinite tense is used in various ways, its chief use however is as a past conditional, preceded by اگر agar, *if* and followed by تو to, *then;* as,

اگر وہ آتا تو یہه نُقصان نه ہوتا agar woh átá to yih nukṣán nah hotá, *if he had come then this loss would not have arisen.* It is also said to imply habit, as, جب وہ جیتتا تب غافل ہو جاتا jab woh

jíttá tab ghấfil hojátá, *when he used to win, he would become careless*—also, from Bágh o Bahár, ساري رات دروازي گهرون كي بند نه هوتے sáré rát darwázé gharoṅ ké band nah hoté, *all night the doors of the houses used not to be shut;* it may be however, that it is here used as the imperfect with the تهے omitted.

It is also used for the present, as, وه كيا كرتا—woh kiá kartá, *what is he doing*, but this too may possibly be the real present tense with the auxiliary omitted.

The present tense is used exactly as in English, and sometimes for the future, as كرتا هون kartá hún, *I will do it.*

In describing events that have taken place, the present is used where, in English, the imperfect would be employed—as,

ديكها كه ندي كا پاني جنگل كي طرف چلا جاتا هي
dékhá ke nadi ká pání jangal kí ṭaraf chalá játá hai, *he saw that the water of the river was flowing towards the jungle.*

The student should observe this particularly.

TENSES FROM THE PAST-PARTICIPLE.

The use of the case of the agent with these tenses need not be further alluded to.

The past tense is used much as in English. It is also used instead of the pluperfect in descriptions, as, دیکھا کہ وہ آیا ہی dékhá ke woh áyá hai, *I found he had come* (*i.e.*, and was still present—if the pluperfect were used it would imply, that, he had come but had gone away.)

INFINITIVE.

The infinitive is used (1) as infinitive proper (2) as imperative, or as indicating that a thing must be done and (3) as a verbal noun, as,

جانا jáná, *to go.*

تم وہان جانا ہی tum waháṅ jáná hai, *you must go there.*

جانا jáná, *the going.*

When used as an imperative negative it takes مت or نہ - مت جانا mat jáná, *do not go.*

There are various rules showing when the infinitive should be inflected to نی or نیَ which the more advanced student will have to master.

There is another grammatical use of the infinitive much employed by sepoys in conversation, with the addition of کا، as, مین نہین کرنے کا main nahíṅ karné ká, *I will not do it.* یہہ کام میرے ہاتھہ سے نہین ہونے کا yih kám meré háth

sé nahín honé ká, *I cannot do it*—lit. *this thing is one which is not to be from my hand.*

The verbs پانا - دینا - لگنا used after the inflected infinitive mean respectively *to begin, to allow* and *to be allowed* as,

کرنے لگا karné lagá, *he began to do.*

کرنے دیا karné díá, *he allowed* (him etc.) *to do.*

کرنے پائیا karné páyá, *he got permission* (or *opportunity*) *to do.*

The verbs ہونا or پڑنا after the infinitive imply obligation—تمکو جانے ہوگا tumku jáné hogá, *you must go—or will have to go.* In Madras the infinitive is not inflected, as تم کو جانا پڑیگا tum ku jáná paṛega—probably for ضرور پڑیگا ẓarur paṛégá, *it will become necessary for you to go.*

PARTICIPLES.

The present and past-participles, with the addition of ہوا are used adjectively—as جاتا ہوا شخص játá húá shak͟hṣ, *the departing person*—ایک شخص مواہوا پڑا تھا ék shak͟hṣ múa húá paṛáthá, *a man was lying dead.*

The inflected present-participle is used adverbially to express the time of a thing being

done as صبح ہوتي subḥ hoté, *when it was morning*—if ہي is added it means 'immediately.'

When doubled, the present-participle signifies the continuance of an action, as جاتي جاتي játe játé, *whilst he was going.*

The conjunctive or pluperfect participle ending in کر (or کے), or sometimes merely the root, is frequently used to obviate the necessity of using conjunctions, it should be governed by the same nominative which completes the sentence (though there are instances to the contrary) as—مين جاکر بولا main jákar bolá, *I went and said* (lit. *having gone*)—مين جاکر وه بولا main jákár woh bolá, "I went and *he* said" would be incorrect. Students frequently misuse this form of speech.

MISCELLANEOUS.

The verb ہونا honá, *to be*, in some of its tenses means *become*, the infinitive may mean either *to be*, or *to become*—the fragmentary parts ہون hún, *I am*, تہا thá, *I was*, do not belong to the verb ہونا though ہون may easily be mistaken for, and may have come from the

aorist ہوون hoún, contracted to ہون hoṅ, of ہونا It will be seen that تہا thá means *was*, whilst, ہوا means *became.*

ہونا is conjugated regularly like any other verb.

2. The 3rd person plural of a verb is often used without a nominative—as کہتے ہین kahté haiṅ, *they say.*

3. Numerals govern the nominative singular of nouns ending in a consonant, as ہزار مرد hazár mard, *a thousand men;* but in the oblique cases the noun is generally inflected in the ordinary way—as ہزار مردون کا hazár mardon ká, *of a thousand men.*

4. The ا of the present and past-participle and future of all verbs becomes ي in the feminine and ين in the plural feminine of all tenses and is often the only means of shewing whether a man or woman is referred to—as

وہ کرتا ہي woh kartá hai, *he is doing.*

وہ کرتي ہي woh kartí hai, *she is doing.*

وے کرتے ہین wé karté haiṅ, *they are doing,* mas.

وے کرتین ہین* wé kartiṅ haiṅ ... ... fem.

* The fem-plural form however is not used in Madras.

5. Verbs having آ or و before the نا of the infinitive insert ی before the final ا of the past-participle, as, آنا = آیا , رونا = رویا, etc., except مرنا, which becomes موا.

A very brief outline has now been given of the common rules; the question of idioms, and the peculiarities of speech of the Musalmáns of Southern India have hardly been noticed, as it was thought better not to confuse the student's mind; for by following the rules given, he will be able to make himself intelligible in any part of India. Idioms, frequently *provincialisms*, will be rapidly acquired in the course of conversation and in the reading of "chits," but let the student beware of introducing them in writing, or in conversation out of his own Presidency. There are very few *Hindí* words used in Madras, nearly all the words employed being those derived from Persian, a language, in which, many Mussalmáns in Madras are proficient, though their style is high-flown, and their pronunciation is very different from that of the natives of Persia. There is no doubt, but that to understand "Urdu" thoroughly, the student should know some Persian, but, in the same way, to know Persian thoroughly, he must know Arabic! It is hoped, however, that this little book will remove many of the obstacles found in the way of beginners in Hindustani.

SENTENCES.

(The translation of these sentences is given in the style current amongst Madras officers and their sepoys.)

1. What is your name?	Tumhárá nám kyá hai.
2. Are you married?	Tum shádi wálé haiṅ kyá.
3. Have you any children?	Tumku bachché hain.
4. Where do you live?	Tum kahán rahté ho.
5. Where were you born?	Tum kahán páidá hué.
6. Is your father alive?	Tumhárá báp jítá hai.
7. What did he die of?	Kis bímárí sé margaiá.
8. Does this climate suit you?	Yahán kí áb o hawá tumku muáfiḳat kartí hai.
9. Is rice cheap here?	Chánwal yahán sasté haiṅ.

10. What vegetables can you get here?	Yahán kyá kya tarkári miltí hai.
11. What Regiment do you belong to?	Tum konsí paltan walé haiṅ.
12. How long has it been here?	Yahán ákar, kitné roz húé.
13. Where did it come from?	Paltan kahán sé áyí.
14. Did you come by road or rail?	Tum chalkar áyé yá rél par.
15. Have you ever been abroad?	Tum kabhí g͟hair (par) mulk ku gaié.
16. How old were you when enlisted?	Dá͟khil hoté waḳt, tumháṛí 'úmr kya thí.
17. When can you get pension?	Tumku *pension* kab mil saḳtá haí. Tum kab *pension* ké ḥaḳdár howéngé.
18. Have you ever been on service?	Tum kabhí jang ku gaié kya.
19. Were you in battle?	Laṛáí dékhé kya.
20. Were you wounded?	Tum za͟khm kháyé.

21. How long did it take to get well?	Durust honé ké liyé kitné roz lagé.
22. Was it a sword cut or a bullet wound?	Talwár ká már thá yá golí ká.
23. Take this letter to the Adjutant and bring an answer.	Yih khat Adjutant Ṣáhib ké pás léjákar uská jawáb láo.
24. What time is parade to-morrow?	Ṣabáh *parade* kab howégí.
25. Eat your food and return soon.	Kháná khá-lékar jald áo.
26. Why were you absent without leave?	Tum kyúṅ ghair ḥáẓir hué.
27. How far is your house from here?	Tumhárá ghar yaháṅ sé kitná dúr hogá.
28. Tell him to go away.	Us ku jáo bolo.
29. Have you been on boardship?	Tum kábhi jaház par sawár hué thé.
30. Wake me at 5 to-morrow morning.	Kal ṣubḥ mujhé pánch ghantoṅ ku hushíár karo.

31.	Was the sentry asleep when you saw him?	Jab ke tum pahré wálé ku dẹkhé woh sotá thá kyá.
32.	What is that man's character?	Us kí chál chalan kaisí hai.
33.	Bring me a cheroot and some fire.	Meré wásté ek chuṭṭá, aur ág láo.
34.	What is the price of that gun?	Us bandoḳ kí ḳímat kya hai.
35.	You will be punished, if you do not obey orders.	Agar tum ḥukm nahiṅ máno (manéṅ) to sazá milégí.
36.	I am hungry, bring dinner soon.	Maiṅ bhúkhá hún, jald kháná láo.
37.	How much will you sell that book for?	Woh kitáb, kitné ku déwéngé.
38.	I am tired, may I sit down?	Main thak gaiá hún, baithnéká ḥukm hai?
39.	Have you ever been examined?	Tum kabhí amtihán díyé haiṅ.

40. Who examined you?	Kon amtiḥán líyá.
41. Do you think Hindustani easy or difficult?	Tumhárí samajh mén, Hindustáni zabán salís hai yá mushkil.
42. How much do you pay your munshi?	Tum ápné munshí ku kyá darmáhah dété ho.
43. When did you join your Regiment?	Tum Regiment meṅ kab dákhíl hué.
44. Did the horse fall, or did you fall off?	Ghoṛá girgáíá yá tum uské úpar sé giré.
45. What did you give for that horse?	Us ghoé ké líyé kya dám díyé.
46. Why did he let the horse loose?	Woh ghoṛéku káhíku chhoṛ díyá.
47. What reward do you get for passing?	Amtiḥán déné ké líyé kya 'inám milégá.
48. How was this rifle damaged?	Is *rifle* kú már kaisá lagá.
49. Did you hurt yourself?	Tumkú már lagá kya.

50. Did you call me ?	Mujhé buláyé kya—(yád kíyé.)
51. Is your country hot or cold ?	Áp ká waṭan garm hai yá ṭhanḍá.
52. You may go (take leave).	Tumku ruḳṣat hai.
53. Is there any fruit in the bazar ?	Bázár méṅ méwah miltá hai.
54. Where do you get fish ?	Machhí kahán sé miltí.
55. He was not in his house.	Woh ghar méṅ nah thá.
56. Are there any oranges or plantains ?	Náríngí yá moz hai.
57. Do you eat fish curry ?	Tum machhi ká sálná kháté hain.
58. Where do you get pipeclay ?	Khaṛi kahán sé milté.
59. Is your rifle clean ?	Tumhári *rifle* ṣáf hai ?
60. Rub it with an oiled rag ?	Tél kí chindí sé malo.
61. When did you clean it last ?	Ṣáf kar-kar kitné roz hué.

62.	My Regiment went to Rangoon in a steamer.	Meré *Regiment* Rangoon kú ág boat par sawár hokar gaií.
63.	The road is not made or bridged.	Rástá paká nahin hai aur nálon ké úpar pulán nahiṅ haiṅ.
64.	When the river is full, how do you cross?	Nadí charháo par ho to kaisá pár hoté.
65.	Where do you keep your bayonet?	Sanín kaháṅ rakhté.
66.	How many cartridges do you carry in your pouch?	Dabé méṅ kitné toṅté rakhté.
67.	How do you clean your belts?	Dawálé ku kaisá ṣáf karté.
68.	Are your houses flat-roofed or tiled?	Tumháré gharán dhàbé ké hain, yá kaprél ké.
69.	Which is cooler, tiled, or a thatched house?	Konsá ghar thanḍá rahtá hai dhábé ká ghar yá gháṅs ká.

70. There is plenty of fruit here in the hot weather.	Dhúpkálé méṅ yahán méwah bahut hotá hai.
71. Are there any trees beside the road ?	Rastéké bázu jhár haiṅ. (سال جھاڑ)
72. How many times a day do you have roll call ?	Dinku kitné bár gintí hotí.
73. Send the grass-cutter to bring grass.	Gháṅs wálé ku, gháṅs láné ké wásté bhéjo.
74. There is little water in the wells.	Báuríon méṅ pání kam hai.
75. The tanks are all dry.	Táláboṅ ká pání sab suk gaiá hai.
76. Is the river sandy or muddy ?	Nadi méṅ bálu hai, yá chikar.
77. Did you get good supplies on the road ?	Rásté méṅ rasad barábar milá.
78. Some of the carts were broken.	Thoṛé banḍeán ṭuṭ gaié.
79. The tents were wet with dew.	Ḍéré shabnam se gilé thé.

80. How long have you been here?	Tum ákar, kitné roz hué.
81. We came here 5 years ago.	Ákaṛ pánch baras hué.
82. He speaks English very well.	Ángrézí zabán méṅ khúb bát kartá.
83. What do you call this in Hindustani?	Hindustání zabán méṅ iskú kya bolté.
84. Bring the book, which came from Madras.	Madrás sé áyí so kitáb láo.
85. Shut the door, there is a great noise.	Darwázá múcho (band-karo) baṛa pukárá hai.
86. They all remained silent.	Sab khámosh rahgaié.
87. This pen is too soft.	Yih ḳalam bahut naram hai.
88. This paper is very coarse.	Yih kághaz bahut motá hai.
89. How many men are in your company?	Tumhárí kampaní méṅ kitné jawán haiṅ.
90. Are there more Hindus or Mussalmáns?	Musalmán ziádah haiṅ yá Hindú.

91. They came back 6 weeks earlier than usual.	Akṣar áte so us sé chhé hufté jald wápus áyé.
92. How much leave do Musalmáns get at the Mohurram?	Maḥaram ké dinon méṅ, Musalmánon ku kitní razá miltí.
93. How is the duty carried on then?	Us waḳt naukarí kaisá lété.
94. If you wish to make a complaint, to whom do you make it?	Agar tum faryád karná cháhé to kisku karingé.
95. Do you know that man?	Tum us shakhṣ ku jánté haiṅ kyá.
96. I just know him?	Faḳt salám karté, ápas méṅ.
97. What is your native country?	Tumhárá watan konsá haí.
98. Do you think you can do this?	Yih kám tumháré háth sé ho saktá kya.
99. What crime has he committed?	Woh kya taḳṣír kíá hai.
100. He denies that he did so.	Maiṅ nahíṅ kíá karkar wo inkár kartá hai.

101.	He is in jail.	Woh *jail* méṅ ḳaid hai.
102.	There are 10 Rs. short in this sum.	Is mublag͟h méṅ dus rupíyé kam haiṅ.
103.	Put the money in a bag.	Yé paisé thailí meṅ bandkaro.
104.	Do you think it will rain ?	Barsát ayé saríká m'álúm hotá hai kya.
105.	When it rains much the tanks become full.	Barsat ziádah áwé to tálábán bhar játé haiṅ.
106.	Where did your Regiment come from ?	Tumháré paltan kaháṅ sé áyí.
107.	Did you like that place better than this ?	Us jáí ku, is jáí sé bihtar samajhté kyá.
108.	When a Regiment goes to Burmah what becomes of the families ?	Paltan Barmé ku jáwé to bach kach ku kya karté.
109.	How do they live ?	Kaisá guẕrán karté haiṅ ?
110.	Are you a good shot ?	Tum achhé shist marné wálê haiṅ kya.

111.	What Regiment is coming in your place?	Tumháré 'awaẓ méṅ konsí paltan áwégí.
112.	Is rice cheaper this year than last?	Is sál, gaié sál sé, chánwal sasté haiṅ kya.
113.	How many measures a rupee?	Rupíyé ku kitné paṛí milté.
114.	When you are not on duty, where do you keep your rifle?	Tum naukarí par nahíṅ haiṅ so wakṭ *rifle* kahán rakhté haiṅ.
115.	How often do you get pay?	Darmáhah kab kab miltá hai.
116.	What stoppages are made from your pay?	Darmáhé sé kitná waẓ'á hotá hai.
117.	How long does it take a private to become a N.-C. O.?	Sipáhi 'ohdé walá honé ké líyé kitné roz lagté.
118.	Who pays for the huts, Government or the men?	Gharoṅ ká dám kon détá Sarkár yá sipáhyán.

119.	How long is a sepoy learning his drill ?	Sipahi *drill* sé m'uáf honá kitné roz lagté.
120.	Do the recruits feed alone or together ?	Sipahiyán akélé kháté haiṅ yá bíssí kháté.
121.	He fell off his horse and broke his arm.	Wo ghoṛé par se ǵirkar háth ṭúṭ ġaiá.
122.	His horse ran away with him.	Ghoṛá usku khainch lékar gaiá.
123.	His horse is lame.	Uská ghoṛá langratá hai.
124.	What is the price of a Havildar's house ?	Ḥawáldár ké ghar kí kya málíyat hai.
125.	Are there many sick in Hospital ?	Áśpitrí méṅ biṁárán bahut háiṅ kya.
126.	What are they sick from ?	Kis bimári sé káhilé haiṅ.
127.	Is the duty heavy here ?	Yahán ki naukari sak͟ht haí kya.
128.	How often does your turn for guard come.	Tumhárí *guard* ki (mis̤il) bárí kab kab átí hai.

129. On the march, how are the tents carried?	Kúch par, ḍéron kú kaisá léjáté.
130. In what war did you get your medal.	Tumkù konsí laṛáí ké wásté billá milá.
131. Which are best for baggage, mules or camels?	Sámán lé jáné ké liyé khachar bihtar hai yá únth.
132. Have you understood all I have said?	Tum méré sab báton kú samajh líyé kyá.
133. Is there much fever here?	Yahán tap bahut hotí hai kya.
134. It is very cold?	Baṛí thand bajtí hai.
135. Is there any small-pox about?	Is nawáhi (chau ḥadi) méṅ sitlá hai kya.
136. Show me your tongue.	Tumhári jíbh bátláo.
137. The doctor felt his pulse.	*Doctor sáhib* (ṭabib) úskí (náṛí) nabẓ dekhé.
138. You must take this medicine regularly.	Tum yih dawá waḳt par khátéjáná.

139. Is this a healthy place for natives?	Yahán ké báshandé tandarust rahté kya.
140. Send for the dooly quickly.	Ḍoli kú jald mangá bhéjo.
141. He has liver complaint.	Uskú kalíjé kí bimárí hai.
142. Have you a bottle for the medicine?	Dawá ké wásté shíshah hai.
143. His arm is broken, get splints ready.	Uská háth ṭutgaiá hai (baḍé) paṭṭíán taiyár karo.
144. What is the matter with you?	Tumkú kya shikáyat hai.
145. How long have you been ill?	Kitné roz sé bimár hain.
146. Is your appetite good?	Kháná khúb khaté kya.
147. Does that hurt you?	Is sé dard m'álúm hotá kya.
148. He lanced the boil.	Woh dumbal kú nashtar kíyá.
149. The water is brackish.	Yih páni khárá hai.

7th

150. The man has dysentery.	Us shakhṣ kú péchish kí bímari hai.
151. When you saw him was he dead.	Tum usku dekhé so waḳt woh margáiá thá kyá.
152. He was so weak he could not walk.	Woh yahán tak kamzor thá ke nahíṅ chalsaká.
153. Draw a deep breath.	Yek lambá dam séndo.
154. Do not drink wine, water is better.	Sharáb mat píyo, páni bihtar hai.
155. Who treated that complaint?	Us maraẓ ká kon 'iláj kiyá.
156. You must only eat rice and bread.	Tum faḳṭ khánú áur roté khání aur kuchh nahín khaṅá.
157. What is the market price of this?	Bazár méṅ yih kaisá biktá hai.
158. He says his wife was confined last night.	Merí 'aurat rát kú bachchah janní karkar woh boltá hai.

159. How many horses are there in a Regiment?	Yek *Regiment* (risálé) méṅ kitné ghoṛé rahté.
160. Are they entires or geldings?	Ghoré nar haiṅ yá ákhté.
161. There are a few mares also.	Thoré mádíán bhí haiṅ.
162. This mare foaled 2 days ago.	Yih mádwán do roz ágé bachchah dálí.
163. Where do the horses come from?	Ghoṛé kahán sé áté.
164. Is there any mange amongst them?	Kissí ghoṛé ku gar hai?
165. A horse has colic.	Yek ghoṛá kurkurí kíyá hai.
166. Are the horses kept under cover?	Ghoṛon ku ṭabélé méṅ bándhkar rakhté kya.
167. Have this stall repaired.	Is thán ku marámat karáo.
168. Do they get coughs from being out at night?	Rát ku báhir rahné sé ghoṛon ku kháṅsí hotí kya.

169.	Who cleans the horses?	Ghoṛon ku kon málish karté.
170.	Do you shoe all four feet or only the fores?	Chároṅ páon ku n'ál bándhté yá faḳṭ aglé páon ku.
171.	What gram do you give daily?	Roz ku kyá rátib dété.
172.	What weight of grass does a horse eat?	Ghoṛá kitná wazn ghás kháwégá.
173.	When are the horses watered?	Ghoṛon ku kab kab páni piláté.
174.	This bedding is dirty, put fresh.	Yih séj mailá hai tázá bichháo.
175.	This horse trips badly.	Yih ghoṛá bahut thokar khátá hai.
176.	The bay horse is vicious, but the grey is quiet.	Kumét ghoṛá sharír hai lékin sabzá ghoṛá gharíb hai.
177.	He fell and broke his knees.	Ghoṛá girkar, donoṅ gurgon ku már lagá
178.	Are you running any horses in the races?	Sharṭ méṅ ghoṛon ku dauráéngé kya.

179.	In the rains, we give the horses dry grass.	Barsát ké mosim méṅ ghoṛon ku sukhá gháṅs dété.
180.	Tie this horse in the shade.	Is ghoṛé ku chháoṅ méṅ band karo.
181.	The horse ran back and broke his headrope.	Ghoṛá sitáli khákar agáṛí ku ṭoṛdálá.
182.	Your horse is girth galled.	Tumháré ghoṛé ku tang lagá haí.
183.	Do you give boiled gram or raw?	Kulthí ku ubálkar khaláté yá kachhí.
184.	Have all the gram-bags washed.	Sab tobaron ku dhula'o.
185.	There is no eye shade on this headstall.	Is púzi ku jhálar nahín hai.
186.	The horse reared and threw his rider.	Ghoṛá sdíhá hokar sawár ku girádiyá.
187.	Let the colts out to graze.	Bachheré charné ku chhordéo.
188.	Many horses get worm in the eye here.	Is jái mén bahut ghoṛon kú ánkh mén kírá hotá hai.

189.	This horse has a very hard mouth.	Yih ghoṛá muṅh ká baṛá sakht hai.
190.	Have you got a gun?	Tumháré pás bandoḳ hai kya.
191.	Is there any shooting here?	Yahán kuchh shikár miltá kya.
192.	How many brothers have you?	Tumháré kitné bhaiyán hain.
193.	Have you shot any one in battle?	Tum laráí méṅ kis sí kú golí se máré kya.
194.	When you are on guard, how do you get food?	Tum *guard* par haiṅ so waḳt tumku kháná kaísá miltá.
195.	How much money do you send your family?	Tum ápné bachkach kú kitné paisé bhéjté.
196.	My house caught fire last night.	Kal rát méré ghar ku ág lagí.
197.	We put the fire out at once.	Ham ág kú ushí dam bujhá dálé.
198.	All my clothes were burnt up.	Meré sab kapṛé jal gaié.

199. After how many years service are you allowed to marry?	Kitné baras kí naukarí ké b'ád shádí karné ká hukm hai.
200. The Colonel ordered him 7 days cells.	*Colonel* Sáhib uskú sát roz *ganji house* ka hukm díyé.
201. Is there a school in your Regiment?	Tumhárí paltan méṅ maktab hai.
202. How far is it from the lines?	*Line* sé kitní dúr hai.
203. He went home to get his dinner.	Woh kháná khánéké wásté ghar kú gaiá.
204. How long does it take to march to Bangalore?	Banglúr kú kitné roz ká rástá hai.
205. Do sepoys eat meat every day?	Sipáhíán roz roz gosht khâté hain.
206. Can you ride?	Tum ghoṛé ki sawári kar sakté kyá.
207. How far can you walk in a day?	Tum yek roz ké darmián kitní dúr chal sakté hain.
208. Put out the light.	Baṭṭi kú bujhá ḍálo.
209. What relation is he to you?	Woh tumku kya honá.

210.	How do you cross the river?	Nadi sé kaisá pár hoté.
211.	Why did you go to this gentleman's house?	Tum Sáḥib ke ghar ku káhí ku gaié.
212.	Wait for an answer.	Jawáb ké wásté taharo.
213.	I will not give more than a rupee.	Yek rupiyé ké úpar nahíṅ déúngá.
214.	Are you sure?	Tum ku yaḳíṅ hai.
215.	Do not let any one touch it.	Kissí ká háth lagné mat déo.
216.	Do not go yourself, send some one.	Tum áp mut jáó aur kissi ku bhéjo.
217.	A rag stuck in the barrel of his rifle.	Chindí uskí bandoḳ kí nallí meṅ atak gayí.
218.	Leave the book on the table.	Kitáb méz par rakh chhoṛo.
219.	What is the day of the month?	Konsí táríkh hai.
220.	What is the color of that horse?	Us ghoṛé ká konsá rang hai.

221.	Do they sell rice by weight or measure?	Chaṅwal mápkar béchté hain yá tolkar béchté.
222.	Why did you enlist?	Tum káhí ku dákhil hué.
223.	Who enlisted you?	Kon tum ku dákhil kíyá.
224.	He has saved some money.	Woh thoṛé paisé jam'a kar rakhá hai.
225.	He was lying asleep on the ground.	Woh zamíṅ par pará húá sotá thá.
226.	He has gone fishing.	Woh machhí ká shikár khélné gaíá hai.
227.	Are your relations allowed to live in the lines?	Tumháré saggé *line* méṅ rahné ká ḥukm hai.
228.	What do you want?	Tumku kya honá.
229.	Is your house your own, or do you pay rent?	Tumhárá ghar tumhárá khás mál hai yá kiráyé ká.
230.	What did you pay for it?	Us ká kya dám diyé.
231.	Who lends money to the men?	Sipáhioṅ ku ḳaraz kon détá.

232.	They pawn their property and borrow.	Mál girwí rakhkar ḳaraẓ lété hain.
233.	Have you to pass an examination to become a naigue?	Náik hone ké ágé amtiḥán déná ẓarur hai.
234.	Is goats milk good to drink?	Chhélí ká dúdh kháné ku achhá hai.
235.	I saw a drunken man on the road.	Rásté mén yek shakhs ku matwálá húá dékhá.
236.	He said a scorpion had stung him but it was not true.	Woh bichu márá kar-kar bolá lékin jhúth bolá.
237.	Let him come in.	Usku andar áné déo.
238.	He comes every day.	Woh roz roz átá hai—(áyá kartá.)
239.	Tell him to come every other day.	Usku yek roz ár áo karkar bolo.
240.	Send for a carpenter.	Yek baráí ku bulá bhéjo.
241.	Can you swim?	Tumkú tírná átà kya.
242.	We bathe in the sea once a week.	Ham hafté ku yek bár daryá men nahâté hain.

243. What kit must a sepoy keep?	Sipáhi kya kya sámán rakhná hai.
244. What do the people here eat?	Yahán ké log kya kya kháté hain.
245. Have you heard any news from your brother lately?	In dinoṅ méṅ (ḥál méṅ) tumháré bháí ké pás sé kuchh khabar ayí.
246. Have you any friends in the 10th Regiment?	Dasweṅ paltan méṅ tumhárá koí dost hai.
247. Does it often rain as it did last night?	Páni kal rát paṛé sariká akṣar paṛtá hai.
248. How deep is the river?	Nadi méṅ kitná páni hai.
249. It is knee deep.	Gurgé kháṣ páni hai.
250. If it rains any more, we shall have to cross in boats.	Agar is par barsát áwé to ham kishteon méṅ baiṭhkar pár honá paṛégá.
251. I have not seen him for a long time.	Uskú dékhkar bahut roz hué (bahut roz hué ke main uskú nahíṅ dékhá.)

Easy Stories translated into the Hindustani, used in Southern India.

I.

A man was riding along the road, when he saw a traveller lying wounded beside the road. He said to himself, if I go to his help and any people see me, they will think me a robber and I shall get into trouble. So he pretended not to see the wounded man and went on. In a little while, he met the robbers, who were going away from the place where the wounded man was, and they wounded him also and stole his horse. He wept bitterly and said if I had had mercy on the traveller, I should not be in this plight.

II.

The sepoy said, "I had been to my house to eat my food. When I was returning, I saw a house on fire, and I ran to help in putting out the fire. When I returned to the guard, the Havildar confined me for being absent. I did not commit any fault intentionally, and I hope the gentlemen of the Court will take my circumstances into consideration and will par-

don me. There are five persons living in my house, and if I am imprisoned, they will die of starvation."

III.

When a sepoy enlists, his first work is to learn his drill. A sepoy must be respectful to his superiors, and obey their lawful commands, and keep his arms and clothing, etc., clean. When he is dismissed from drill and school, if his behaviour is good, and he appears to be intelligent, there is no doubt that in a short time he will get advancement, and perhaps after a few years may even become an officer.

IV.

In December 1886, there was a fair in the Park at Madras, and thousands of people collected to see the fun. Somehow or other, some of the shops caught fire, and people got alarmed and all tried to get out of two of the gates. They fell one on the top of another, and many were burnt to death, and many others were hurt. They say that thieves set the shops on fire, in order to be able to steal, but there is no proof of this; still there is no doubt that

there were thieves present, as many people's jewels were stolen.

V.

Some years ago, a great storm took place at Madras; from the force of the wind a great many ships came on shore and were destroyed, and some sailors were drowned. The sea near Madras is famous for these storms, and there is always one every 9 or 10 years. Now, when it appears there is going to be a storm, they make a signal and all the ships put out to sea that they may not be destroyed by being blown on shore by the wind.

VI.

It is more difficult to translate English into Hindustani, than Hindustani into English, for this reason, that the English style is often very difficult. But there is no language so easy, that it is not necessary for the student to work hard in order to acquire it. Many students can talk, but cannot write, because they do not know how to spell—and there are many who do not even know the rules, so it is wonderful how any one understands what they say.

There are very few who use proper idioms in speaking.

VII.

There was a schoolmaster, who had many pupils, who came to study every day. Amongst them, there was one who was very idle, and never knew his lesson, and the Master would shut him up in the schoolroom to learn it, whilst the other pupils were at play outside.

One day he made no mistakes, and the Master was very pleased and asked why it was he said his lesson well that day. The pupil said, " When I was shut up alone I learnt another thing, namely, that he who wishes to be outside at playtime, should finish his lessons before that time comes."

VIII.

A man had a horse, that was very vicious, and always used to bite, and rear, and kick, and would often run away with his rider. One day the man was putting the bridle on the horse, when it struck at him with its forefeet, and then ran back and broke its head rope, but as it was tied with heel ropes also could not escape. The man caught the horse and put on the saddle

and bridle and said, "As you have given me all this trouble, you will see what trouble I shall give you before you see your stable again." They say he rode the horse that day till it fell down dead.

IX.

When the rainy season commences, the farmers sow the rice in the fields, and if rain continues to fall, the rice soon becomes ripe. If there is no rain, it dries up, and then a famine occurs. The ground is so hard in the hot weather, that they cannot plough it till the rains commence. Black cotton soil is best for cotton and millet. There were many tanks in India in former days, but in these days, many of them have broken bunds and are filled with sand, so that even when the rain falls in abundance, it cannot stay in the tanks, but all runs away to sea.

X.

A regiment marched from Mangalore towards Cannanore. The road was bad, and when they reached the river, there was no bridge, so they had to cross in boats. Two carts went in each boat, and one boat upset in the middle of

the river and two men were drowned. The sepoys' families travelled in carts, one cart to ten men; two days before arriving at Cannanore, an order was received from Madras, that the regiment was to leave the families at Cannanore and embark for Burmah; but before the ship reached Rangoon, the war had come to an end, and this regiment with many others came back to Madras, where they went by train to their several stations.

XI.

(*The following are from Æsops' Fables.*)

One hot day an ant went to drink at a brook and fell in and was carried away by the stream.

A dove, sitting on a tree close by, saw it and dropped a leaf into the water and the ant caught hold of it and came safe to shore. A few days after, a hunter was taking aim to shoot the dove, the ant saw him and stung him on the heel and he gave a start and missed his aim, and the dove flew away safe.

XII.

A man once owned a goose that, every day, laid a gold egg: he thought that one egg a day

was but slow work, and hoping to seize all the eggs at once, killed the goose, but to his great grief, found it just like all other geese. He sighed, and said, "He, who has much, would have more, and so loses all."

XIII.

A boy stole a book from school and brought it to his father, who did not punish him for the theft but praised him. When the boy grew up, he became a thief, and, at last, was caught and sentenced to be hung. A crowd came to see him hung, and with them the thief's father. The thief saw him and asked leave to speak a word to him. When he came near, the thief turned his face to him, as if he would speak and bit off his ear, and said, "He is the cause of my guilt, for if he had punished me when I stole the book from school, I should not have come to this sad end."

Spare the rod, spoil the child.

XIV.

A man had a monkey, that was of great use, and used to frighten away the birds from the fruit. One day the man was sleeping and the

ape was driving the flies from his face. A fly came and sat on the tip of the man's nose, and the ape sent it off: then it flew to his chin, and at this the ape, in a great rage, threw a stone at it, which killed the fly, but from its weight, broke the man's jaw.

A rash friend is worse than a foe.

XV.

Some boys were throwing stones into a tank, in which there were many frogs, and some of the frogs being killed by the stones, the rest were in great fear. At last, one, who was more brave than the rest, put his head out of the water and said, Oh dear young Sirs, stop, I pray you, for what is sport to you, is death to us.

XVI.

A boy, who kept watch on a flock of sheep, was heard, from time to time, to call out "wolf, wolf" in mere sport. In this way, he, many times, drew the men from their work in the fields. But when they found it was a joke, they made up their minds that if the boy called "wolf," again, they would not go to his help. At last the wolf did come. The boy, in great

fear, called out "wolf, wolf," but none heeded his cries, and the wolf killed the boy, that he might eat the sheep.

Those who speak lies, will not be trusted, even when they tell the truth.

XVII.

An old man saw a child stand for a long time on the bank of a stream and said, "Why do you look so long at the brook?" The child replied, "I am waiting till the water runs off, when I can cross with dry feet." The old man said, "If you stay out your life, you will not be able to do that, for this brook will run as long as time; if you go with the stream, you will get to the sea, but if not, you will have to wade."

XVIII.

One hot day, a fox saw some grapes that hung from a wall and took a spring to seize them, but did not reach them: he then leapt with all his might, but each jump was too short. Then, as he found he could not get them, he said, "It is not worth my while to try, for the grapes are sour."

XIX.

A wolf one day brought a fox before the Judge for theft. The ape, who was Judge,

knew well that both were knaves and said, "I know you both well, my friends, and as I wish to be just, I will lay the same fine on each—on you, oh wolf, because you have no right to bring the charge; and on you, oh fox, because no doubt the charge is true.

Set a thief to catch a thief.

XX.

A wolf once put on a sheepskin, so that he might be shut up in the fold with the sheep and eat them. By chance the farmer who owned them came to kill a sheep, and by good luck chose the wolf: but when he saw it was a wolf, he put a rope on his neck and hung him from a tree. A man who came by said, "what, do you hang sheep?" "no," said the man, "but I hang a wolf, when I catch him, though he may be disguised as a sheep."

You may find more than one face under a veil.

کہا جاوے - اِتفاقاً کُنبي جو بکریوں کا مالک تھا ایک بکرے
کو کاتنے کے واسطے آیا نیک نصیبي سے لانڈگے پر اُس کا ہاتھہ
پڑا دیکھا تو لانڈگا ہي اُس کي گردن میں رسّي باندھکر
جھاڑ سے لٹکا دیا - ایک شخص جو وہاں سے گُذر کرتا تھا
پوچھا کہ کیا تو بکریوں کو لٹکاتا ہی کُنبي جواب دیا نہیں
لیکن اگر لانڈگا ہاتھہ آوے تو اُس کو لٹکا دیتا ہوں باوجودیکہ
وہ بکري کا بھیس لیا ہووے *

ایک بُرقع کے اندر دو صورت رھنا اِمکان ہي

For translation of Story No. I, see page 96.

لیکن اُن تک نہیں پہنچ سکي تب بڑے زوْر سے جست کي
پر ہر ایک جست خالي گئي - جب وُہ دیْکھي کہ اُن کو
ہاتھہ نہیں کر سکتي ہي تب کہنے لگي اُس باب میْں
کوشِش کرنا بے فایدہ ہي کیونکہ انگور کچّے ہیْں *

XIX.

۱۹ ایک دِن ایک لانڈگا لوْمڑِي کو چوْري کي تقصیر پر ایک
باندر کے پاس (جوْ مُنصف تھا) لیگیا - باندر خوب جان لیا
کہ دوْنوْں مکّار ہیْں اوْر بوْلا اي دوستوْ ! میْں تُم دوْنوْں کو
خوب جانتا ہوں اوْر اِنصاف کیا چاھتا ہوں ایْسا کہ ہر ایک
پر ایکساں جریمانہ لگاؤں کیونکہ تُجھہ پر اي لانڈگے کہ دعويٰ
لانے کا تیْرا حق نہیں تھا - اوْر تُجھہ پر اي لومڑي ! اِس لئے
کہ شک نہیں دعويٰ سچّا ہوْ گا *

چوْر کو پکڑنے کے واسطے چوْر کو رکھا چاھئے

XX.

۲۰ ایک روْز ایک لانڈگا بکرے کا چمڑا پہن لیا اِس اُمید
پر کہ بکریوں کے ساتھہ کٹھہرے میْں موچا جاوے توْ اُن کو

ہی تو اِرادہ کئے کہ اگر وہ چھوکرا دوسرے بار ویسا پُکارے تو
اُس کي مدد کے لئے نہیں جایا چاھئے - آخر لانڈگا ہی
آگیا تب چھوکرا بڑے ڈر سے پُکارنے لگا لیکن کوئي اُس کے
بِلبلانے پر خیال نہیں کیا - لانڈگا بکری کو کھا جانے کي
اُمیّد پر اُس لڑکے کو پہلے مار ڈالا *

جو لوگ کہ جھوٹھہ بولا کرتے ہیں کبھي سچ بولیں تو بھي
اِعتبار نہیں *

XVII.

١٧ ایک بوڈھا کسي لڑکے کو ایک نہر کے کِنارے بہت وقت
سے کھڑا ہُوا دیکھہ کر پوچھا کہا واسطے تو اِتنے وقت سے نالے
کو دیکھہ رہا ہی لڑکا جواب دیا پاني چلے جانے کے واسطے
میں اِنتظاري کرتا ہوں اُس وقت میں سوکھے پاؤں سے پار
ہو سکتا ہوں - بوڈھا کہا اگر تو اپني عُمر تک کھڑا رھے تو بھي
ویسا نہیں کر سکیگا کیونکہ یہہ نالا قیامت تک بہتا رھیگا
اگر تو اُس میں بہہ جاوے تو دریا کو پہنچیگا یا نہیں تو
اُتر کر جانا ہي *

XVIII.

١٨ کسي گرم روز میں ایک لومڑي دیکھي کہ تھوڑے انگور ایک
دیوار پر سے لٹک رھے ہیں اُن کو پکڑنے کے واسطے اُچھلي

پتّھر پھینکا مکّھي تو مرگئي لیکن اُس پتّھر کے وزن سے اُس کا
جبڑا ٹوٹ گیا *

نادان دوست سے دُشمن بہتر ہی

X V.

۱۵ تھوڑے چھوکرے ایک تالاب میں جِس میں بہت سے
مینڈکیاں تھے پتھرے پھینکتے تھے - تھوڑے اُن میں سے اُن
پتھروں کے صدمے سے مرگئے باقي نہایت گھابرے ہُوے - آخر
اُن میں کي ایک جو بہت نِڈر تھي اپنا سر پاني کے باہر
نِکال کر کہي کہ اي عزیز جوانو ٹھہرو میں تمسے التجا کرتي
ہُوں - جِس میں تُمہارا کھیل ہي اُس میں ہماري
موت ہي *

X VI.

۱٦ کوئي لڑکا جو بکریوں کے ایک منڈے کا نگہبان تھا وقت
بوقت بہ طور کھیل کے لانڈگا - لانڈگا - پُکارا کرتا تھا اِس
طرح سے کھیت کے بہت آدمیوں کو اُن اُن کے کاموں سے
چلا دیتا تھا - لیکن جب وے معلوم کئے کہ وُہ مزاخ کرتا

کي تعریف کیا جب وُہ بڑا ہُوا تو چوْر ہُوا آخر چوْري کے
سبب سے پکڑا جاکر دار پر چڑھنے کا فتوىٰ پایا ۔ اُس کو
لٹکانے کا تماشا دیکھنے کے لئے بھیڑ جمع ہوئي اُس کے ساتھه
اُس کا باپ بھي آیا ۔ چوْر اپنے باپ کو دیکھه کر اُس سے
بات کرنے کي اِجازت چاہا جب باپ نزدیک آیا تو چوْر
اُس سے بات کرے سریکا اپنے مُنهه کو اُس کي طرف پھراکر
دانتوں سے اُس کا کان کتر کر بوْلا یِهه شخص میْري تقصیر
کا سبب ہي کیونکه جب میْں مکتب سے کِتاب چُرا یا
تب سزا دیْتا تو میْں اِس غمگیں نتیجے کو نہیں پہنچتا *

چھڑي کو بچانا بچّے کو خراب کرنا ہي

XIV.

۱۴ کِسي شخص کے پاس ایک باندر تھا جوْ بہت کام کا
تھا ۔ پرندے جوْ میْوں پر آکر بیْٹھتے تھے اُن کو ڈرا کر اُڑا دیْتا
تھا ۔ ایک روْز وُہ شخص سوْتا تھا بندر اُس کے مُنهه پر سے
مکّھیوں کو ہکالتا تھا ایک مکّھي آکر اُس کي ناک کي انی
پر بیْٹھي باندر اُس کو اُڑا دیا تب وُہ اُس شخص کي
ٹھڈّي پر بیْٹھي اُس وقت باندر غُصّے میْں آکر اُس پر

XI.

۱۱ ایک گرم روز میں کوئي چیونٹي پاني پینے کے واسطے ایک نالے پر جاکر اُس میں گِر پڑي - نالے کا پاني اُس کو مار لیکر چلے‌گیا اُس کے نزدیک ایک قُمري جھاڑ پر بیٹھي ہُوئي یہہ حال دیکھہ کر پاني مین ایک پتّا ڈالِ دي - چونیٹي اُس کو پکڑ لیکر سلامتي سے کِنارے پر پہُنچي - تھوڑے دِن کے بعد ایک شِکاري قُمري کو مارنے کے واسطے شِست باندھتا تھا چیونٹي دیکھہ کر اُس کي ایڑي پر کاٹي تب وُہ سرکنے سے شِست چوک گئی اوُر قُمري صحیح سالِم اُڑ گئي *

XII.

۱۲ کوئي شخص ایک قاز پالتا تھا وُہ ہر روز سونے کا ایک انڈا دیتي تھي وُہ خیال کیا کہ روز کا ایک انڈا لینا سُست کام ھي - تمام ایک وقت ہاتھہ کر لینے کي اُمید پر قاز کو مار ڈالا تب بڑے غم سے دوسرے قازوں کے سریکا ہي اُس کو بھی دیکھہ کر افسوس کیا اوُر بوُلا جِس کے پاس بہت ہی وُہ زیادہ چاھتا ہي اوُر ویسا ہي تمام کھوُتا ہي *

XIII.

۱۳ ایک چھوکرا مکتب سے کِتاب چُرا کر اپنے باپ کے پاس لایا - باپ اُس کو چوري کي کُچھہ سزا نہیں دیا بلکہ اُس

بہت سے تالاب تھے اِن دنوں مئیں اُن مئیں سے اکثر
کے مینڈاں توٹ گئے ہئیں یا تالاباں بالو سے بھر گئے ہئیں
ایسا که برسات مالا مال ہووے توْ بھي تالابوں مئیں پانی نہیں
ٹھہرتا لیکن تمام دریا کي طرف چلے جا تا *

X.

۱۰ ایک پلٹن منگلور سے کننور کي طرف کوچ کرتي تھي
راستا خراب تھا اوْر جب که ندي کے پاس پہُنچي پُل نه
تھا اِس لئے کِشتیوں مئیں بئیٹھ کر پار ہوْنا ضرور پڑا ہر ایک
پڑوے مئیں دوْ دوْ گاڑي سماتے تھے ندي کے بیچ مئیں ایک
کِشتی اُلٹ گئي اوْر دو جوان پاني مئیں ڈوب کر مر گئے
دس دس سپاھي کو ایک گاڑي کے حِساب سے سپاھیوں کے
بچ کچ گاڑیوں مئیں بئیٹھ کر آتے تھے - کننور کو پہنچنے کے دوْ
روْز آگے مدراس سے حُکم آیا که کننور مئیں بچ کچ چھوڑ کر
جہاز پر سوار ہو کر برمے کو جانا ہي - لیکن رنگون کوپہنچنے
کے آگے جنگ آخرُ ہوا تھا اِس لئے یِہه پلٹن اوْر بہت سے
دوسرے پلٹناں بھي مدراس کو واپس آکر ریل پر سوارُ ہوے
اوْر اپنے اپنے مقاموں کي طرف روانه ہُوے *

VIII.

۸ ایک شخص کے پاس گھوڑا تھا کہ بہت شریر تھا اور ہمیشہ کاٹتا اور سیدھا ہوتا اور پُشتک مارتا اور بہت بار سوار کو کھینچ لیکر بھاگ جاتا تھا ۔ ایک روز جب وہ شخص گھوڑے کو لگام دیتا تھا گھوڑا اُس پر ٹاپ مارا اور ستالي کھاکر اگاڑي کو توڑ لیا لیکن پچھاڑی بھي رهنے کے سبب سے نہیں بھاگ سکا ۔ وہ شخص گھوڑے کو پکڑکر زین لگام باندھا اور بولا تو مجھے اِتني تصدیع دیا دیکھیگا تو تیرا طبیله دیکھنے کے آگے میں تجھه کو کِتني تصدیع دیونگا ۔ کہتے ہیں کہ وہ اُس روز گھوڑے پر یہاں تک سواري کیا کہ گھوڑا راستے میں گِرکر مرگیا *

IX.

۹ جب کہ میہوں کالا شُروع ہوتا ہي رعیتاں کھیتوں میں دہاں چِھنکتے ہیں اگر برسات پڑتا رهے تو چاول جلد پُختہ ہوتے ہیں بارِش نہووے تو سوکھه جاتے ہیں اور قحط ہوتا ہي ۔ دھوپ کالے میں زمین ایسي سخت ہوتي ہي کہ بارش شُروع ہوئي تک نہیں نانگر سکتے ۔ لیگتر کی زمین روئي اور جوار کے واسطے بہتر ہي ۔ اگلے دِنوں میں ہندوستان میں

لیکن کوئي زباں ایسي آسان نہیں ہي کہ سیکھنے والا سِواے سخت محنت کرنے کے اُس کو حاصِل کرے - بہت طالبِ عِلم بات کرسکتے ہیں لیکن لِکھہ نہیں سکتے کیونکہ وے اِملا نہیں جانتے ہیں اور اکثر ایسے ہیں کہ قانون بھي نہیں جانتے - اِس لئے تعجّب ہي کہ کوئي شخص اُن کی بات چیت سمجھتا ہي - بہت تھوڑے لوگ ہیں جو گُفتگو میں برابر مُحاورہ برتّے ہیں •

VII.

۷ ایک اُستاد تھا کہ بہت سے شاگرداں اُس کے پاس پڑھنے کے لئے روز روز آتے تھے اُن میں سے ایک شاگرد بہت سُست تھا اور کبھي اپنا سبق یاد نہیں کرتا تھا جِس وقت کہ باقي شاگرداں باہر کھیلتے رہتے اُستاد اُس کو مدرسے کي کوٹھري میں موچا کرتا تھا - ایک روز درس میں ایک غلطي بھي نہیں کیا اُستاد خوش ہو کر پوچھا کہ کیوں ہي کہ تو آج کے روز سبق خوب بولا جواب دیا کہ جب میں اکیلا موچا گیا تھا ایک اور چیز کو سیکھا یعنے کہ اگر کوئي چاھے کہ کھیلنے کے وقت پر باہر ہووے تو ضرور ہي کہ اُس وقت کے آگے اپنے سبق کو تمام کرے -

جل کر مرگئے - اور دوسرے بہتوں کو ضرب پہنچا - کہتے ہیں
کہ چوراں چرانے کے ارادے سے دوکان کو آگ لگاے لیکن
اُس کی کُچھ دلیل نہیں ہی - وہاں چوروں کے رہنے میں
کُچھ شک نہیں ہي کیونکہ بہت لوگ کے زیورات چوری
گئے *

V.

٥ تھوڑے برسوں کے آگے مدراس میں ایک بڑا طوفان ہُوا
بارے کے زورسے بہت سے جہازاں کنارے لگے اور ضایع ہُوے
تھوڑے خلاصیاں بھي پانی میں ڈوب گئے - مدراس کي
دریا ایسے طوفانوں میں مشہور ہي اور ہمیشہ نوں یا دس
سال میں ایک بار ہوتا ہي - اِن دِنوں میں جبکہ معلوم
ہوتا ہي کہ طوفان ہونیوالا ہي تمام جہازوں کو دریا کي طرف
چلے جانے کے واسطے اشارہ کرتے ہیں تا کہ وے ہوا کے زورسے
کِنارے لگ کر ضایع نہو ویں +

VI.

٦ ہِندوستانی کو انگریزي میں ترجمہ کرنے سے بھي انگریزي
کو ہندوستاني میں ترجُمہ کرنا زیادہ مُشکل رہتي ہی اِس
سبب سے کہ انگریزي عِبارت اکثر بہت مُشکل رہتي ہي

میٖرے حال پر خیال کرکر مُعاف کرینگے - میٖرے گہر میٖں پانچ جان ہٖیں اگر میٖں قیٖد ہوٗؤں توٗ وے بہوکھہ سے مرجائینگے -

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III.

۳ جبکہ سِپاہي نوکري میٖں داخِل ہوٗتا ہي اُس کا پہلا کام یہہ ہي کہ قواعِد سیکھے - سِپاہی کو ضرور ھی کہ اپنے بڑے سرداروں کے روبرو ادب سے رہے - اوٗر اُنکے واجبي حُکموں کو مانے - اوٗر اپنے ہتھیاراں اوٗر لباس وغیرہ صاف رکھے - جب کہ مکتب اوٗر قواعِد سے مُعاف ہوجاتا ہي اگر اُسکي چال چلن اچھي ہوٗوے اوٗر وُہ ہوشیار رہے توٗ شک نہیں ہي کہ تھوٗڑے دِنوں میٖں اُس کو عُہدہ ملیگا اوٗر شاید چند برسوں میٖں سردار بھي ہوویگا +

IV.

۴ ڈسمبر کے مہینے میٖں ایک ہزار آٹھہ سوٗ اسّي پر چھتّویں برس مدراس کے پارک میٖں ایک میٖلا ہُوا اوٗر تماشا دیکھنے کے لئے ہزارہا آدمي جمع ہوے تھے ایک بیک دوکانوں میٖں سے بعضوں کو آگ لگي لوٗگ گھابرے ہوٗکر دوٗنوٗں دروازوٗں میٖں سے نِکلنے کو کوٗشِش کئے ایک دوسرے پر گِر پڑے اوٗر بہت سے

Translation of the Stories.

I.

۱ ایک شخص گھوڑے پر سوار ہوکر راستے میں جاتا تھا کہ ایک مُسافر کو زخم کھاکر راستے کے بازو پڑا ہوا دیکھا - دِل میں کہا کہ اگر میں اُس کي کُمک کو جاؤں اور کوئي مُجھے دیکھیں تو مُجھے چور سمجھینگے اور میں آفت میں گرفتار ہو جاؤنگا اِس لئے اُس کو دیکھکر انجان ہُوا اور اپني راہ لیا تھوڑي دور گئے بعد از اُنہیں چوروں سے مِلا جو اُس جاے سے (جہاں زخمي پڑا تھا) چلے جاتے تھے وے اُسکو بھي زخمي کرکر اُس کا گھوڑا چوري کئے - وُہ زار زار رویا اور بولا کہ اگر میں اُس مُسافر بیچارے پر رحم کرتا تو اب میرا بھي یہہ حال نہ ہوتا *

II.

۲ وُہ سپاہي بولا کہ میں کھانا کھانیکے واسطے گھر کو گیا تھا جب میں واپس آتا تھا دیکھا کہ ایک گھر کو آگ لگي ہي اُس کو بجھانے میں کُمک دینے کے لئے میں دوڑ گیا جب میں گارڈ کو آیا تو حوالدار میں غیر حاضر ہونے کے سبب سے مُجھکو قید کیا - میں جان بوجھکر کُچھہ تقصیر نہیں کیا میں اُمید رکھتا ہوں کہ کورٹ کے سرداراں

VOCABULARY.

This vocabulary contains words in daily use which should be known to the student.

Only one meaning has been given for each word, the *Dakhani* word, as a rule.

The student is recommended to learn the pronunciation of the words from his Munshi, though, to assist beginners, the words are transliterated in the Roman character. The system of transliteration given at pp. 8 & 10, must be carefully studied, or, without aid, many errors of pronunciation will be made.

	PAGE.
Adjectives . .	99
Adverbs, Prepositions, Conjunctions, etc . .	102
Animals, etc. . .	105
Diseases, etc. .	108
Dress, etc. . .	110
Food, etc. . .	112
Horses, etc. . .	114
House, etc. . .	117
Human body. .	120
Metals, etc. . .	123
Military, etc.. .	125
Nature, seasons, etc.	132
Professions, Trades, etc.. .	134
Relationship, etc.	137
Verbs, etc. . .	139

ADJECTIVES.

Bad	خراب	kharáb.
Bitter	کڑوا	kaṛwá.
Black	کالا	kálá.
Blind	اندھا	andhá.
Blue	نیلا	nílá.
Blunt	کُند	kund.
Broad	چوڑا	chauṛá.
Brown	اُودا	údá.
Clean	صاف	ṣáf.
Clever	قابل	ḳábil.
Coarse	موٹا	motá.
Cold	ٹھنڈا	ṭhanḍa.
Crooked	بِنگا	bingá.
Damp	نم	nam.
Deaf	بہرا	bahrá.
Difficult	مُشکل	mushkil.
Dirty	مَیلا	mailá.
Dizzy to be	چکّر آنا	chakar áná.
Dull	مُند	mund.
Dumb	گُنگا	gungá.
Easy	سلیس	salís.
Fat	موٹا	motá.

Fierce	تُند	tund.
Fine	باريک	bárík.
Firm	مضبوط	mazbúṭ.
Flat	هموار	hamwár.
Foolish	بيوقوف	béwuḳúf.
Full	بهرا	bhará.
Good	اچّها	achchhá.
Green	هريا	haryá.
Grey	خاكي	kháki.
Guilty	تقصيرمند	taḳṣírmand.
Handsome	خوبصورت	khúbṣurat.
Hard	سخت	sakht.
Hot	گرم	garm.
Hollow	پهوكل	phokal.
Ill	بيمار	bímár.
Innocent	بي گُناه	bégunáh.
Kind	مهربان	mihrbán.
Lame	لنگڑا	langṛá.
Large	بڑا	baṛá.
Loose	ڈهيلا	ḍhílá.
Loud	بُلند	buland.
Mouldy	چتي لگي	chití lagí.

Naked	ننگا	nangá.
Narrow	تنگ	tang.
Nice	خوش مزه	khush mazah.
Old	بوڈھا	búdhá.
Oval	بیضاوي	baiẓáví.
Proud	مغرور	maghrúr.
Pregnant	پیٹ سے	péṭ sé.
Quick	جلد	jald.
Red	لال	lál.
Round	گول	gol.
Rude	بي ادب	bé adab.
Sharp	تيز	téz.
Short	کوتاه	kotáh.
Silly	نادان	nádán.
Slow	سست	sust.
Small	چھوٹا	chhoṭá.
Soft	نرم	narm.
Sour	کھٹا	khaṭṭa.
Square	چوکونا	chaukoná.
Straight	سيدھا	sídhá.
Strong	مضبوط	mazbuṭ.
Sweet	ميٹھا	míṭhá.
Swift	جلد	jald.

Tall	اُونچا	únchá.
Tasty	خوش مزہ	khush mazah.
Tasteless	بي مزہ	bé mazah.
Thick	موٹا	moṭá.
Thin	پتلا	patlá.
Tight	تنگ	tang.
Ugly	بد صورت	badṣúrat.
Useful	کام کا	kámká.
Valuable	قيمتي	ḳímatí.
Vain (futile)	باطل	báṭil.
Weak	کم زور	kam zor.
Well	تندرست	tandurust.
White	سُفيد	suféd.
Wise	دانا	dáná.
Young	جوان	jawán.
,, with (animal)	گاب	gáb.
Yellow	پيلا	pílá.

ADVERBS, Etc.

According to	کے موافق	ké mawáfiḳ.
And	اور	aur.
Also	بهي	bhí.
Altho'	اگرچه	agarche.
As	جيساکه	jaisá ke.

As if	گویا	goyá.
Because	اس واسطے	is wásṭé.
Before	اگے	ágé.
Behind	پیچھے	píchhé.
Beneath	نیچے	níché.
Besides	سوائ	siwáí.
Both	دونون	donoṅ.
Bravo	شاباش	shábásh.
But	لیکن	lékin.
By	سے	sé.
Either	یا	yá.
Equal to	برابر	barábar.
Except	سوائے	siwáí.
For	کے لئے	ké líyé.
From	سے	sé.
Front in	سامھنے	sámhné.
Here	یہان	yaḥán.
How	کس طرح	kis ṭaraḥ.
If	اگر	agar.
If not	وگرنه	wagarne.
In	مین	méṅ.
Instead	عوض	’awaẓ.
Less	کم	kam.

Like	مانند	mánind.
Likewise	بهي	bhí.
Midst	درميان	dar mián.
More	زياده	ziádah.
Moreover	اور بهي	áur bhí.
Near	نزديک	nazdík.
Now	اب	ab.
Of	کا	ká.
Oh	واه	wáh.
On	پر	par.
Or	يا	yá.
Out	باہر	báhir.
Over	أوپر	úpar.
Perhaps	شايد	sháyad.
Round about	اطراف	ataráf.
Still	تو بهي	to bhí.
That	كه	ke.
Then	تو	to.
Therefore	اِس واسطے	is wasté.
Under	نيچے	níché.
Unless	اگر نهين	agar nahín.
Until	تک	tak.
Upon	پر	par.

Well done	شاباش	shábásh.
What	کیا	kya.
When	کب	kab.
Where	کہان	kahán.
Who	کون	kon.
Why	کاہي کو	káhíku.
With	کے ساتھہ	ké sáth.
Within	اندر	andar.
Which	کونسا	konsá.
Without	بغیر	baghair.
Yet	اب تک	ab tak.
Yes	ہو	ho.
No	نہین	nahin.
Very	بہت	bahut.

ANIMALS, ETC.

Ant	چونٹي	chunti.
Ass	گدہا	gadhá.
Bat	گدل	gadal.
Bear	رینچھہ	rínchh.
Bird	پرند	parand.
Buffalo	بہینس	bhains.
Bug	مکھون	makhún.
Bullock	بیل	bail.

Calf	بچهرا	bachará.
Camel	اونٹ	únṭ.
Cat	بِلّي	billí.
Cock	مرغ	murgh.
Colt	بچهيرا	bachérá.
Cow	گائي	gáí.
Crow	کوّا	kawwá.
Deer	هرن	haran.
Dog	کتّا	kuttá.
Duck	بدق	badaḳ.
Elephant	هاتهي	háthí.
Flea	پسّو	pissu.
Fly	مکّهي	makhí.
Fowl	مُرغي	murghí.
Fox	لومڙي	lomṛí.
Goat	چهيلي	chhélí.
Hare	خرگوش	khargosh.
Hen	مرغي	murghí.
Horse	گهوڙا	ghoṛa.
Insect	کيڙا	kíṛá.
Jackal	کولا	kolá.
Leech	جونک	joṅk.

Lion	شیر	shír.
Louse	جون	jún.
Mare	مادوان	mádwán.
Monkey	بندر	bandar.
Mosquito	مچهر	machhar.
Mouse	چوهي	chuhí.
Mule	خچّر	khachchar.
Owl	اُلو	ulú.
Ox	بیل	bail.
Partridge	تیتر	títar.
Pig	سوّر	súwar.
Pony	ٹٹّو	ṭaṭṭu.
Quail	بٹیر	batír.
Rat	چوها	chúhá.
Scorpion	بچهو	bichhú.
Sheep	بکري	bakrí.
Snake	سانپ	sámp.
Sparrow	چڑیا	churyá.
Spider	مکڑي	makrí.
Squirrel	گلهري	gilharí.
Tick	گوچڑی	gochaṛí.
Tiger	باگهه	bágh.
Wolf	لاندگا	lándgá.
Worm	کینچوا	kainchwá.

DISEASES, Etc.

Ague	تپ تهنڈ	tap thanḍ.
Asthma	دمّه	damah.
Cold	سردي	sardí.
Cholera	قي جُلاب	ḳai juláb.
Colic	سول	súl.
Cough	کهانسي	kháṅsí.
Death	موت	maut.
Debility	ناتواني	nátawáni.
Diarrhœa	جُلاب	juláb.
Disease	بيماري	bímárí.
Dizziness	چکر	chakar.
Dropsy	اِستِسقا	istisḳá.
Dysentery	پيچهش	péchish.
Elephantiasis	فيلپا	fílpá.
Epilepsy	کوے کا مرض	kawé ká marẓ.
Eyes sore	آنکه آنا	ánkh áná.
Faint	غِش	g͟hish.
Fever	تپ	tap.
Fit	غلبه	g͟halbah.
Giddiness	چکر	chakar.
Guineaworm	نارو	náru.

Indigestion	بدہضمي	bad hazami.
Inflammation	جلن	jalan.
Itch	کُھجلي	khujlí.
Leprosy	جذام کوڑ	juzám, kor.
Liver complaint	کلیجے کا درد	kalíjé ká dard.
Madness	ديوانگي	diwánagí.
Matter	پيپ	píp.
Measles	گوبري	gobarí.
Nausea to have	جي متلانا	jí matláná.
Pain	درد	dard.
Palsy	فالج	fálij.
Paralysis	لقوہ	lakwah.
Pins and needles	چہمتیان بہرنا	chumtéán bharná.
Rheumatism	وايُ	wáí.
Ringworm	داد	dád.
Sickness	بيماري	bimárí.
Small-pox	سيتلا	sítalá.
Sore	پهوڑا	phorá.
Sore throat	حلق پک جانا	halak pakjáná.
Sunstroke	دهوپ مارنا	dhúp márná.
Swelling	سوج	súj.
Tumour	پهوڑا	phorá.

Vomiting	اُکھال	ukhál.
Wound	زخم	zakhm.

Bandage	پٹّي	pattí.
Cure	شفا	shafá.
Dose	خوراک	khúrák.
Fomentation	سينکا	sénká.
Medicine	دوا	dawá.
Ointment	مرهم	marham.
Pill	گولي	golí.
Poison	زهر	zahar.
Powder	بُکني - پهکي	bukní, phakí.
Purge	جُلاب	juláb.
Remedy	عِلاج	'iláj.
Vaccinate to	سيتلا نِکالنا	sítalá nikálná.

DRESS, Etc.

Belt	کمربند	kamar band.
Bodice	چولي	cholí.
Boots	موزے	mozé.
Bracelet	بازوبند	bázu band.
Button	گُنڈي	gundí.

Cloth, cotton	کپڑا	kapṛá.
,, woollen	بنات	banát.
Clothes	کپڑے	kapṛé.
Coat	کُرتہ	kuṛtah.
Comb	کنگوي	kangwí.
Drawers	گُرگي	gurgi.
Earrings	گوشوارا	goshwárá.
Girdle	کمربند	kamar band.
Gloves	دستي	dastí.
Handkerchief	رومال	rumál.
Hat	ٹوپي	ṭopí.
Jacket	مِرزائي	mirzái.
Linen	سوت	sút.
Neckcloth	گُلوبند	gulúband.
Necklace	مالا	málá.
Needle	سوئي	sui.
Patch	پيوند	paiwand
Petticoat	لهنگا	lhangá.
Pocket	جيب	jéb.
Razor	اُسترا	usturá.
Sash	پٹکا	paṭká.

Scissors	قينچي	ḳainchí.
Shirt	قميص	ḳamis.
Shoe	جوتا	jútá.
Sleeve	آستين	ástiń.
Spectacles	عينک	'ainak.
Spurs	ممريز	mamríz.
Stockings	ميجور	méjúr.
Trousers	شرائي	sharái.
Turban	پگڑي	pagaṛí.
Veil	برقع	burḳ'á.
Watch	گهڑيال	ghaṛyál.

FOOD, Etc.

Barley	جو	jau.
Beef	گاي کا گوشت	gai ká gosht.
Bread	روٹي	roṭi.
Breakfast	ناشته	náshtah.
Broth	شوربا	shorbá.
Butter	مسکه	maskah.
Butter milk	چهاچ	chách.
Cheese	پنير	panír.
Chilli	مرچي	mirchí.

Coffee	قہوہ	ḳahwah.
Cocoanut	نارئیل	náril.
Cucumber	کنکري	kankṛí.
Curry	سالنا	sálná.
Dates	کہجور	khajúr.
Dinner	کہانا	kháná.
Egg	انڈا	anḍá.
Fig	انجیر	anjír.
Flour	آٹا	aṭá.
Fruit	میوہ	méwah.
Grapes	انگور	angúr.
Indian corn	مکّي جاري	makki járí.
Lime	نِمبو	nimbu.
Meat	گوشت	gosht.
Millet	جاري	járí.
Milk	دودهه	dúdhh.
Mutton	بکري کا گوشت	bakṛé ká gosht.
Paddy	دہان	dhán.
Pepper	مرچ	mirch.
Pickle	آچار	áchár.
Rice	چانول	cháṅwal.
,, boiled	کہانا	khána.
Salt	نمک	namak.

Spirits	عرق	'arak.
Sugar	شکر	shakar.
Tea	چا	chá.
Vegetables	ترکاري	tarkárí.
Vinegar	سِرکه	sirkah.
Wheat	گِہون	gihúṅ.
Wine	شراب	sharáb.

HORSES, Etc.

Bay	کُمیت	kumét.
Black	مُشکي	mushkí.
Chesnut	سُرنگ	surang.
Dun-cream	سمند	samand.
Grey	سبزه	sabzah.
,, Fleabitten	کوماچي نيلا	gomáchí nilá.
Piebald	ابلق	ablaḳ.
Roan	کلدا	kaldá.
Entire	نر گہوڑا	nar ghoṛá.
Gelding	آخته گہوڑا	ákhtah ghoṛa.
Mare	مادوان	mádwán.
Amble to	روال جانا	rawál jáná.

Dung to	ليد ڈالنا	líd ḍalná.
Jump to	اُڑنا	urná.
Kick to	لات مارنا	lát marná.
Neigh to	ہنہنانا	hinhináná.
Paw to	تاپ مارنا	táp marná.
Rear to	سیدہاہونا	sídhá honá.
Run away to	سوار کو کہینچ ليکر جانا	sawár ku khainch lékar jáná.
Run back to	سٹالي کہانا	siṭálíkháná.
Shy to	چمکنا	chamakná.
Stumble to	ٹہوکر کہانا	thokar kháná.
Speedy cut to	ميور کہانا	méwar kháná.
Glanders	سينبہا	sémbhá.
Gripes	کُرکُري	kurkurí.
Mange	گر	gar.
Spavin	ہڈّا	haḍḍá.
Splint	بيرہڈّي	bír haḍḍí.
Hoof	سُم	sum.
Frog	پتلي	patalí.
Mane	ايال	aiyál.
Pastern	مُٹّہا	muṭṭhá.

Tail	دُم	dum.
Bedding	سيج	séj.
Bit	لگام	lagám.
Breastplate	پيش بند	péshband.
Brow band	سردوال	sardawál.
Chinstrap	ٹهڈّی کا تسمه	thuddiká tasmah.
Crupper	دُمچي	dumchí.
Currycomb	کهرارا	khararà.
Food daily	راتِب	rátib.
Eyeshade	جهالر	jhálar.
Girth	تنگ	tang.
Glove for grooming	کفائي	kafáí.
Gram	کُلتهي	kulthí.
Halter	باگ دور	bág dúr.
Head rope	آگاڑی	ágárí.
„ stall	پوزي	púzi.
Heel rope	پچهاڑي	pichárí.
Holster	دولچي	dolchí.
Hoof pick	سُم کرولني	sum karolní.
Martingale	زيربند	zír band.

Nosebag	توبرا	tobará.
Reins	باگ	bág.
Saddle	زین	zín.
Shoe	نعل	n'ál.
,, nail	میخ	mékh.
Stall	تھان	thán.
Stable	طبیله	ṭabélah.
Stirrup	رِکاب	rikáb.
Surcingle	بالا تنگ	bálá tang.
Whip	چابُک	chábuk.

HOUSE, Etc.

Balcony	بالاخانه	bálá khánah.
Basin	چِلمچي	chilamchí.
Basket	ٹوکڑا	ṭokṛá.
Bath	حمام	ḥamám.
Blanket	کمل	kamal.
Book	کتاب	kitáb.
Box	صندوق	sandoḳ.
Bed	پلنگ	palang.
Brick	اینٹ	ínṭ.
Candle	موم بتّي	mom buttí.

Carpet	شطرنجي	shaṭranjí.
Chair	كُرسي	kursí.
Clock	گھڑيال	gharyál
Cook-room	باورچي خانه	báwarchí khánah.
Cup	کٹورا	kaṭorá.
Desk	قلم دان	ḳalam dán.
Door	دروازه	darwázah.
Drain	مهوري	mhorí.
Fire	آگ	ág.
Fireplace	چولها	chúlhá.
Floor	زمين	zamín.
Flowerpot	گُل دان	guldán.
Fork	کانٹا	kanṭá.
Foundation	پايا	páyá.
Glass	ائينه	áinah.
Goglet	کوزه	kúzah
Grass	گهاس	gháńs.
House	گهر	ghar.
Hut	جهونپڑي	jhońpaṛí.
Ink	سياهي	siáhi.
Key	کيلي	kílí.
Kitchen	باورچي خانه	báwarchí khánah.

Knife	چاقو	cháḳú.
Lamp	چراغ	charágh.
Leather	چمڑا	chamṛá.
Letter	خط	khaṭ.
Lock	قفل	ḳuful.
Mat	بوريا	boryá.
Match	آگ کي کاڑي	ág kí káṛí.
Measure	ماپ	máp.
Mill	چکّي	chakkí.
Money	پيسا	paisá.
Mortar	گچ	gach.
Mortar (to pound)	اُکهلي	ukalí.
Oil	تيل	tél.
Paper	کاغذ	kághaz.
Pen	قلم	ḳalam.
Pencil	سُرمے کا قلم	surmé ká ḳalam.
Pipe	چنگاني	chungání.
Plate	باسن	básan.
Pot (water)	گهڑا	ghaṛá.
Quilt	رضائي	razáí.
Spade	پهاؤڑا	pháoṛá.

Spoon	چمچه	chamchah.
Shelf	طاق	ṭaḳ.
Table	ميز	méz.
Teapot	چادان	chá dán.
Terrace	چبوتره	chabútrá.
Tumbler	پياله	piálah.
Tile	كويلي	kauwélí.
Thatch	گهانس	gháṅs.
Venetians	جِلمِل	jilmil.
Verandah	وسارا	wasárá.
Wall	ديوار	díwár.
Well	باؤڑي	báoṛí.
Window	دريچه	daríchah.
Wood	لكڑي	lakṛí.
Yard	انگن	angan.

HUMAN BODY.

Ankle	ٹخنا	takhná.
Arm	بازو	bázu.
,, lower	هاتهه	háth.
,, pit	بغل	baghal.
Back	پيٹهه	píthh.

Beard	داڑهي	dáṛhí.
Blood	لهو	lahu.
Body	بدن	badan.
Bone	هڈ	haḍ.
Brain	بهيجا	bhéjá.
Breast	چهاتي	chhátí.
,, womans	چِچان	chichán.
Buttock	چوتڑ	chútar.
Calf of leg	پنڈري	pindarí.
Cheek	کلا	kallá.
Chest	سينا	síná.
Chin	ٹُهڈي	thaḍḍi.
Ear	کان	kán.
Elbow	کوني	koní.
Entrails	انتڑيان	antṛián.
Eye	آنکهه	ánkh.
Face	چهره	chharah.
Finger	اُنگلي	unglí.
Fist	گهونسا	ghúṅsá.
Foot	پانو	páoṅ.
Forehead	پيشاني	péshání.

Groin	چڈہا	chaḍhá.
Hair	بال	bál.
Hand	ہاتھ	háth.
Head	سر	sar.
Heart	دِل	dil.
Heel	ایڑي	eṛi.
Hip	کولا	kolá.
Jaw	جبڑا	jabṛá.
Joint	جوڑ	joṛ.
Knee	گُڑگا	guṛgá.
Knuckle	{ اُنگلیون کي گانٹھ	unglion ki gánṭh.
Lap	گود	god.
Leg	پانو	páún.
Limb	عضو	’áẓu.
Lip	ہونٹھ	honṭh.
Liver	کلیجا	kalijá.
Lungs	پھیپسا	phépsá.
Mouth	مُنھ	múnh.
Moustache	موچھ	múchh.
Nail	نکھ	nakh.
Navel	ناف	náf.

Neck	گردن	gardan.
Nose	ناک	nák.
Perspiration	پسینا	pasíná.
Private parts	شرم گاه	sharm gáh.
Shoulder	کهاندا	khándá.
Side	پهلو	pahlu.
Skin	چمڑا	chamrá.
Sole	تلوا	talwá.
Stomach	پیٹ	péṭ.
Temple	کنپٹي	kanpaṭti.
Thigh	ران	rán.
Throat	گلا	galá.
Thumb	انگوٹها	angoṭhá.
Toe	پاوکي أنگلي	páún ki unglị.
Tongue	جیبهه	jíbhh.
Tooth	دانت	dánt.
Tear	آنسو	ánsu.
Waist	کمر	kamar.
Whiskers	گل پتّے	gal paté.
Wrist	پونچا	ponchá.
Vein	رگ	rag.

METALS, Etc.

Alum	پهٹکري	phaṭkaṛi.
Antimony	سرمه	surmah.

Arsenic	سُنبُل کهار	sumbul khár.
Borax	سُهاگا	suhágá.
Brass	پيتل	pital.
Copper	تانبا	tánbá.
,, sulphate	مورتوته	mortutah.
Crystal	بلّور	billúr.
Gem	جواہر	jawáhir.
Gold	سونا	soná.
Iron	لوہا	lohá.
Lead	شيش	shísh.
Loadstone	چمک کا پتهر	chamak ka pathar.
Marble	مرمر	mar mar.
Metal	معدني	m'ádaní.
Pewter	جس	jas.
Quicksilver	پارا	pára.
Salammoniac	نوساگر	nauságar.
Saltpetre	شوره	shorah.
Silver	چاندي	chándí.
Steel	فولاد	folád.
Sulphur	گندهک	gandhak.
Talc	ابرک	abrak.
Tin	کتهيل	kathíl.
Touchstone	کسوٹي	kasúṭi.

Zinc	دستا	dastá.
Amethyst	مانک	mának.
Diamond	هيرا	hírá.
Emerald	زمرد	zamarrud.
Onyx	سُليماني	sulímáni.
Opal	دودهيه	dudhiah.
Pearl	موتي	motí.
Ruby	ياقوت	yáḳút.
Sapphire	نيلم	nílam.
Topaz	زبرجد	zabarjad.
Turquoise	فيروزه	fírozah.

MILITARY, Etc.

Arrest	نظربندي	naẓarbandí.
Aim	شست	shist.
Ally	شريک	sharík.
Artillery	گولنداز	golandáz.
Advanced guard	قراول	ḳaráwal.
Army	فوج	fauj.
Arms	هتهيار	hathíár.
Armour	زره	zirah.
Arsenal	توپ خانه	top k͟hánah.

Accoutrements	سازو سامان	sáz o sámán.
Ammunition	باروت گولي	bárút golí.
Attack	حمله	ḥamlah.
Barrel of gun	نلّي	nallí.
Battle	لڑاي	laṛáí.
Bayonet	سنين	sanín.
Belt	ڈوالي	ḍawálí.
Besiege, to	محاصره كرنا	maḥaṣarah karná.
Bulls eye	چاند	chánd.
Bullet	گولي	golí.
Cannon	توپ	top.
Cartridge	تونٹا	toṅṭá.
Cavalry	سواران	sawárán.
Centre of army	قلب فوج	ḳalb i fauj.
Citadel	ارگ	arg.
Cock of gun	گهوڑا	ghoṛá.
Camp	لشکرگاه	lashkargáh.
Captive	اسير	asír.
Capture, to	ہاتھ كرلينا	háth kar lená.
Colors	باوٹا	báúṭá.
Column	قطار	ḳiṭár.
Command, to	حكومت كرنا	ḥukúmat karná.

Conquer, to	تسخیر کرنا	taskhír karná.
Dagger	خنجر	khanjar.
Danger	خطر	khaṭr.
Defeat	شکست	shikast.
Discipline	لشکری ائین	lashkarí áín.
Ditch	خندق	khandaḳ.
Defence	بچاو	bachau.
Deserter	فراري	farárí.
Destroy, to	پائیمال کرنا	páimál karná.
Discharge	برطرفي	barṭarafí.
Drill	قواعد	kauwa'id.
Drum	طنبور	ṭambúr.
Duty	نوکري	naukarí.
Enemy	دُشمن	dushman.
Encamp, to	ڈیرے دینا	déré déná.
Enlist, to	داخل ہونا	dákhil honá.
Escort	بدرقه	badraḳah.
Field of battle	جنگ کا میدان	jangká maidán.
Facings	حاشیه	ḥáshíah.
Flag	باوٹا	báútá.
Flank	بازوِ لشکر	bázu-i-lashkar.
Forced march	یلغار	yalghár.

Fort	قلعه	ḳil'ah.
Fortifications	حِصار	ḥiṣár.
Garrison	اہلِ قلعه	áhal i kil'ah.
Guide	راہداري	ráhdárí.
Gun	توپ	top.
Gunpowder	باروت	bárút.
Halt	مُقام	muḳám.
Holster	ڈولچي	dolchí.
Infantry	پيدل	paidal.
Insurrection	فساد	fasád.
Intrench, to	موچه بندی کرنا	morchah bandi karná.
Invasion	يورش	yúrish.
Irregulars	مغلاي فوج	mughláí fauj.
Killed	مقتول	maḳtúl.
Lance	نيزه	nézah.
Leader	لشکرکش	lashkar kash.
Left wing	ميسره	mai sarah.
Magazine	مخزن	makhzan.
Main body	قلب لِشکر	ḳalb-i-lashkar.
March	کوچ	kúch.
Medal	بلّه	billah.

Mine	سُرنگ	surang.
Mortar	اوٹ کي توپ	áúṭ ki top.
Movement	حرکت	ḥarkat.
Mutiny	فساد	fasád.
News	خبر	khabar.
Night, attack to	شبخون گِرنا	shabkhún girná.
Nipple of gun	رنجک	ranjak.
Obstacle	روک توک	rok tok.
Opinion	رائ	ráí.
Order (arrangement)	بند وبست	bandobast.
Pay	درماهۀ	darmáhah.
Parade	قواعد	kauwá'id.
Peace	صُلح	ṣulḥ.
Pipeclay	کهڑی	khaṛí.
Pistol	طمنچه	ṭamanchah.
Parapet	فصيل	faṣíl.
Pass (defile)	گهاٹ	ghâṭ.
Position	جگهه	jagah.
Prisoner	قيدي	ḳaidí.
Proclamation	اِشتهار	ishtahár.
Protection	پناه	panáh.
Provisions	رسد	rasad.

Pursue	پیچھا کرنا	píchhá karná.
Pardon, to	معاف کرنا	m'uáf karná.
Rations	کچّا بھتّا	kachchá bhattá.
Regiment	پلٹن	paltan.
Retreat	گُریز	guréz.
Rout	شکست	shikast.
Rampart	فصیل	faṣíl.
Range of shot	گولے کا ٹپ	golé ká ṭap.
Rank	درجہ	darjah.
Rear guard	چنداول	chandáwal.
Reconnoitre, to	بھید لینا	bhéd léná.
Recruit	نوجوان	naujowán.
,, to	بھرتي کرنا	bhartí karná.
Regimental	سرکاري لباس	sarkárí labás.
,, necessaries	سرکاری چیزان	sarkári chízán.
Report	چرچا	charchá.
River	ندی	nadí.
Right wing	میمنہ	maimanah.
Road	راستہ	rástah.
Sash	پٹکا	puṭká.
Sentry	پھریولا	paharéwálá.
Sepoys' family	بچ کچ	bach kach.

Shell	اوت کا گولا	a'út ká golá.
Shot	گولا	golá.
Siege	محاصره	muḥáṣarah.
Sight of gun	مکھي	makhí.
Spear	نيزه	nézah.
Soldier	سپاہي	sipáhí.
Stoppages	وضع	waz'.
Surrender to as	سپرد کرنا	sipurd karná.
Shoot, to	مارنا	márná.
Target	نشان	nishán.
Trigger	کل	kal.
Tent	ڈيرا	ḍérá.
,, to pitch	ڈيرا دينا	dérá déná.
,, to strike	ڈيرا گرانا	dérá giráná.
Treaty	عہد نامہ	'ahad námah.
Truce	توقف جنگ	tawakuf-i-jang.
Uniform	لشکري لباس	lashkarí labás.
Victory	فتح	fatḥ.
Volley	شلک	shalak.
War	جنگ	jang.
Wounded	مجروح	majrúḥ.

Wound	زخم	zakhm.
Witness	شاہد	shahid.

NATURE, SEASONS, Etc.

Air	ہوا	hawá .
Autumn	خزان	khazán.
Cloud	ابر	abr.
Cold	سردي	sardí.
,, weather	تھنڈ کالا	thaṇḍ kálá.
Day	دِن	din.
Darkness	اندہارا	andhárá.
Dawn	صُبح	ṣubḥ.
Dew	شبنم	shab nam.
Earth	زمين	zamín.
East	مشرِق	mashriḳ.
Eclipse	گِرھن گِران	girhan.
,, moon	چاند گِرھن	chánd girhan.
Evening	شب	shab.
Fire	آگ	ág.
Heat	گرمي	garmí.
Hot weather	دھوپ کالا	dhúp kálá.

Hour	ساعت ـ گھنٹا	sá'at, ghanṭa.
Ice	یخ	yekh.
Land	زمین	zamín.
Light	اُجالا	ujálá.
Lightning	بجلی	bijlí.
Monsoon	برسات کا موسم	barsát ká mosim.
Month	مہینا	mahíná.
Moon	چاند	chánd.
Morning	فجر	fajr.
Night	رات	rát.
Noon	ظُہر	ẓahur.
North	شِمال	shimál.
Rain	برسات	barsát.
Season	موسِم	mosim.
Shade	چھاوں	chháún.
Snow	برف	barf.
South	جُنوب	junúb.
Spring	بہار	bahár.
Star	سِتارا	sitárá.
Summer	دھوپ کالا	dhúpkálá.
Sun	آفتاب	áftáb.

Sunshine	دھوپ	dhúp.
Thunder	گرج	garj.
Water	پاني	pání.
Week	ہفتہ	haftah.
West	مغرب	maghrib.
Winter	ٹھنڈ کالا	thaṇḍkálá.
World	جہان	jahán.
Year	برس	baras.
Wind	بارا	bárá.
Sunday	ایتوار	aitawár.
Monday	پیر	pír.
Tuesday	منگل	mangal.
Wednesday	چارشنبہ	chárshambah.
Thursday	جمعرات	jum'arát.
Friday	جمعہ	jum'ah.
Saturday	اول ہفتہ	áwal haftah.
Calendar month	شمسی مہینا	shamsí mahiná.
Lunar month	قمري مہینا	ḳamrí mahina.

PROFESSIONS, TRADES, Etc.

Agent	گماشتہ	gumáshtah.
Artificer	کاریگر	kárígar.
Baker	روٹي والا	rotíwálá.

Banker	ساہوکار	sáhúkár.
Barber	حجام	ḥajám.
Blacksmith	لوہار	lohár.
Boot-maker	موزہ گر	mozahgar.
Bricklayer	کاماتی	kámátí.
Butcher	قصائی	ḳaṣáí.
Camelman	ساروان	sárwán.
Carpenter	برائی	baráí.
Chemist	پنساری	pansári.
Cook	باورچی	báwarchí.
Courtezan	کسبن	kasbin.
Cultivator	کُنبی	kunbí.
Doctor	حکیم	ḥakím.
Elephant driver	مہاوت	'maháút.
Executioner	جلّاد	jallád.
Farmer	رعیت	r'ayat.
Farrier	نعلبند	n'álband.
Fisherman	مچھلہارا	machhlahárá.
Gardener	مالی	málí.
Goldsmith	سُنّار	sunnár.
Grain seller	بنیا	banyá.
Groom	سئیس	sais.

Jeweller	جواہري	joáharí.
Laborer	مزدور	mazdúr.
Merchant	سوداگر	saudágar.
Mason	کاماتي	kámátí.
Midwife	دائي	dáí.
Miller	پيسنےہارا	písnéwálá.
Money changer	صراف	ṣaráf.
Nurse	دائي کهلائي	dáí khiláí.
Oilman	تيلي	télí.
Postman	ٹپال والا	tappálwálá.
Potter	کُمهار	kumhár.
Printer	چهاپنے والا	chhápnéwálá.
Sailor	خلاصي	khaláṣi.
Schoolmaster	أستاد	ustád.
Servant	نوکر	naukar.
Shepherd	دهنگر	dhangar.
Shopkeeper	دوکاندار	dúkándár.
Slave	غلام	ghulam.
Soldier	سپاہي	sipáhi.
Surgeon	جراح	jarráḥ.
Tailor	درزی	darzí.
Thief	چور	chor.

Tinman	قلعي گر	kal'ai gar.
Washerman	دهوبي	dhobí.
Waterman	پکهالي	pakháli.

RELATIONSHIP, Etc.

Aunt (father's side)	پهوپهي	phúphí.
,, (mother's side)	خالہ	khálah.
Bachelor	مُفلص	muflis.
Boy	لڑکا	laṛká.
Bride	عارس	'áras.
Brother	بهاي	bháí.
,, in law	سالا بهوناي	bhonáí, sálá.
,, ,, (wife's)	جيٹهه ديور	jéṭhh déwar.
Child	بچه	bachah.
Cousin, father's brother's son	تايرا چچيرا بهاي	táírá bháí, chachérá bháí.
Cousin, father's sister's son	پهوپهيرا بهاى	phuphérá bháí.
Cousin, mother's brother's son	موليرا بهاي	molérá bháí.
Cousin, mother's sister's son	خليرا بهاي	khalérá bháí.

Daughter	بيتي	bétí.
,, in-law	بهو	bahu.
Father	باپ	báp.
,, in-law	سسرا	susará.
,, ,, (wife's)	,,	,,
Family	خاندان	khándán.
Friend	دوست	dost.
Girl	لڑکي	laṛkí.
Grandfather,	دادا	dádá.
,, mother's side	نانا	náná.
Grandmother,	دادي	dádí.
,, mother's side	ناني	náni.
Husband	خاوند	kháwind.
Infant	بچه	bachah.
Man	مرد	mard.
Mother	ما	má.
Mother-in-law	ساس	sás.
,, ,, (wife's)	ساس	sás.
Neighbour	پڑوسي	paṛosi.
Nephew (brother's son)	بهتيجا	bhatíjá.
,, (sister's son)	بهنجا	bahanjá.
Niece,		
Niece, brother's daughter	بهتيجي	bhatíjí.
,, sister's ,,	بهنجي	bahanjí.
Orphan	يتيم	yatím.

Parents	ماباپ	mábáp.
Relation	سگّا	saggá.
Sister	بہن	bahan.
,, in-law (husband's)	سالي	sálí.
Sister-in-law, brother's wife	بهاوج	bháwaj.
Sister-in-law (wife's)	نند	nanand.
Son	بيٹا	béṭá.
Son-in-law	داماد	dámád.
Spinster	انبياہي	anbéáhí.
Uncle, father's brother	چچا تايا	chachá, táyá.
,, mother's ,,	مامو	mámu.
Widow	بيوہ	béwah.
Wife	جورو - عورت	juru, 'aurat.
Woman	عورت	'aurat.

(N.B.)—All cousins are called vulgarly brother and sister—

A real brother, is	سگّا بهاي	saggá bháí.
Step or half	سوتيلا بهاي	sautélá bháí.

VERBS, Etc.

Abandon, to	چهوڑنا	chhoṛná.
Arrive ,,	پہنچنا	pahunchná.
Ask ,,	پوچهنا	púchhná.

Answer, to	جواب دینا	jawáb déná.
Bark ,,	بھونکنا	bhoṅkná.
Bear ,,	لے جانا	lé jáná.
Beat ,,	مارنا	márná.
Bite ,,	کاٹنا	káṭná.
Borrow ,,	مانگ لینا	mángléná.
Break ,, ac.	توڑنا	toṛná.
,, ,, Neuter	ٹوٹنا	ṭúṭná.
Bring ,,	لانا	láná.
Bring forth, to	جننا	janná.
,, ,, ,, (animal)	بچهه ڈالنا	bachah ḍálná.
Boil, to	اُبلنا	ubalná.
,, ,, ac.	اُبالنا	ubálná.
Burst ,,	پھٹنا	phaṭná.
Burn ,,	جلنا	jalná.
Carry ,,	لے جانا	léjáná.
Change	بدلنا	badalná.
,, to ac.	بدلانا	badláná.
Collect ,,	جمع کرنا	jam'akarná.
Come ,,	آنا	áná.
Command, to	حکم دینا	hukm déná.
Conquer to	تسخیر کرنا	taskhir karná.
Cook ,,	پکانا	pakáná.
Copy ,,	نقل کرنا	naḳl karná.

Cry, to	رونا	roná.
Cut ,,	کاٹنا	káṭná.
Dance ,,	ناچنا	náchná.
Decrease ,, N.	کم ہونا	kam honá.
Defeat ,,	شکست دینا	shikast dená.
Desire ,,	چاہنا	cháhná.
Destroy ,,	ضایع کرنا	ẓái' karná.
Determine, to	ارادہ کرنا	irádah karná.
Die ,,	مرنا	márná.
Dismount	اترنا	utarná.
Disembark, to	جہازسے اترنا	jaház se utarná.
Divide ,,	تقسیم کرنا	taḳsím karná.
Do ,,	کرنا	karná.
Drink ,,	پینا	píná.
Drive ,,	ہکالنا	hakálná.
Eat ,,	کہانا	kháná.
Embark ,,	سوار ہونا	sawár honá.
Feel ,,	چہینا	chhíná.
Fight ,,	لڑنا	laṛná.
Fire a gun ,,	بندوق چہوڑنا	bandoḳ chhoṛná.
Flee ,,	بہاگنا	bhágná.
Fly ,,	اُڑنا	uṛná.
Gamble ,,	جواکہیلنا	júá khélná.
Get ,,	مِلنا	milná.

Get up, to	اُٹھنا	uthná.
Give ,,	دینا	déná.
Go ,,	جانا	jáná.
Grind ,,	پیسنا	písná.
Grumble ,,	گُنگُنانا	gungunáná.
Halt ,,	مقام کرنا	muḳam karná.
Hang ,, ac.	لٹکانا	laṭkáná.
Happen ,,	گذرنا	guz̲arná.
Hear ,,	سُنّا	sunná.
Help ,,	کُمک دینا	kumak déná.
Hesitate ,,	انمنانا	anmanáná.
Incite ,,	ترغیب دینا	targ̲h̲ib déná.
Increase ,,	زیادہ کرنا	ziádah karná.
Insist ,,	بجد ہونا	bajíd honá.
Intend ,,	ارادہ کر نا	irádah karná.
Join ,,	جوڑنا	joṛná.
Join, to, neuter.	ملنا	milná.
Jump, to	اڑنا - کودنا	uṛná-kudná.
Keep ,,	رکھنا	rakhná.
Kill ,,	مارڈالنا	márḍálná.
Laugh, to	ہنسنا	haṅsná.
Lay down, to	رکھہ دینا	rakhdéná.
Leave ,,	چھوڑنا	choṛná.

Leak, to	تپکنا	tapakna.
Lend, to (money)	قرض دینا	ḳaraz déná.
Lie ,,	جھوٹھ بولنا	jhúth bolná.
,, down, to	لیٹنا	léṭná.
Live ,,	جینا	jéná.
Lose ,,	کھوڈالنا	khodálná.
Loose ,,	چھوڑدینا	choṛdéná.
Make ,,	بنانا	banáná.
March ,,	کوچ کرنا	kuch karná.
Marry ,,	شادي کرنا	shádí karná.
Measure ,,	ماپنا	mápná.
Mix ,, ac.	ملانا	miláná.
Mourn ,,	ماتم کرنا	mátim karná.
Murder ,,	خون کرنا	<u>kh</u>ún karná.
Necessary, to be	ضرور هونا	ẓarur honá.
Neigh, to	هنهنانا	hinhináná.
Nominate, to	نامزد کرنا	námzadkarná.
Obliged, to be	مجبور هونا	majbúr honá.
Obtain, to	ملنا - پیداکرنا	milná-paidá karná.
Order ,,	حکم دینا یا کرنا	ḥakm déná.
Place ,,	رکھنا	rakhná.
Play ,,	کھیلنا	khélná.
Plough ,,	نانگرنا	nángarná.

Pour, to	ڈھلنا أنڈیلنا	undélná, dhalná.
Pray ,,	دعا کرنا	dawá karná.
Pursue ,,	پیچھا کرنا	píchhá karná.
Promise	وعدہ کرنا	w'adah karná.
Put, to	ڈالنا	ḍalná.
,, out, to	نکالنا	nikálná.
Rain ,,	برسات پڑنا	barsát paṛná.
Raise ,,	اٹھانا	uṭhána.
Read ,,	پڑھنا	parhná.
Reap ,,	کاٹنا	káṭná.
Refuse ,,	انکار کرنا	inkár karná.
Repair ,,	مرمت کرنا	maramat karná.
Ride ,,	سواری کرنا	sawárí karná.
Run ,,	دوڑنا	daurná.
,, away, to	بھاگنا	bhágná.
Scatter, to	چھنکنا	chhinnakná.
See ,,	دیکھنا	dékhná.
Send ,,	بھیجنا	bhéjná.
Sew ,,	سینا	siná.
Show ,,	بتانا	batáná.
Shy ,,	چمکنا	chamakná.
Sing ,,	گانا	gáná.
Sit ,,	بیٹھنا	baithná.

Sign, to	دستخط کرنا	dastkhaṭ karná.
Sleep ,,	سونا	soná.
Slip ,,	پھسلنا	phisalná.
Smell ,,	سونگھنا	súnghná.
Sneeze ,,	چھینکنا	chhínkná.
Snore ,,	خراٹا مارنا	khuráṭamarná
	گھرنانا	ghurnáná.
Sob ,,	بسورنا	bisorná.
Sow ,,	پیرنا	pérná.
Speak ,,	بولنا	bolná.
Spend ,,	خرچ کرنا	kharach karná.
Squint ,,	ترچھادیکھنا	tirchhá dekhná.
Stand ,,	کھڑا رھنا	khará rahná.
Start ,,	روانہ ہونا	rawánah honá.
Steal ,,	چوری کرنا	chorí karná.
Stammer, to	ہکلنا	hakalná.
Stop ,,	تھرنا	taharná.
Stumble ,,	تھوکر کھانا	thokar kháná.
Swallow ,,	نگلنا	ningalná.
Swell ,,	سوجنا	sújná.
Take ,,	لینا	léná.
Thank ,,	شکر کرنا	shukar karná.
Think	سمجھنا	samajhná.
Threaten, to	دھمکانا	dhamkáná.

Tie,	to	بندھنا	bándhná.
Touch	,,	ٹٹولنا	ṭaṭolná.
Tremble	,,	تڑپنا کاپنا	taṛapná-kámpná.
Trouble	,,	تصدیع دینا	taṣdi'déná.
Trust	,,	بھروسا رکھنا	bharosá rakná.
Turn	,,	پھرنا	phirná.
,,	,, ac.	پھرانا	phiráná.
Try	,,	کوشش کرنا	koshish karná.
Use	,,	برتنا	baratná.
Wait	,,	ٹھہرنا - صبر کرنا	taharná-sabr karná.
Warn	,,	تاکید دینا	tákíd déná.
Watch	,,	دیکھتا رهنا	dékhtá rahná.
Weigh	,,	تولنا	tolná.
Wish	,,	چاہنا	cháẖná.
Wear	,,	پہننا	pahanná.
Work	,,	کام کرنا	kám karná.
Write	,,	لکھنا	likhná.